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THE PANCHATANTRA-TEXT OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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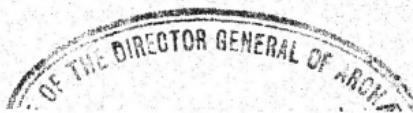
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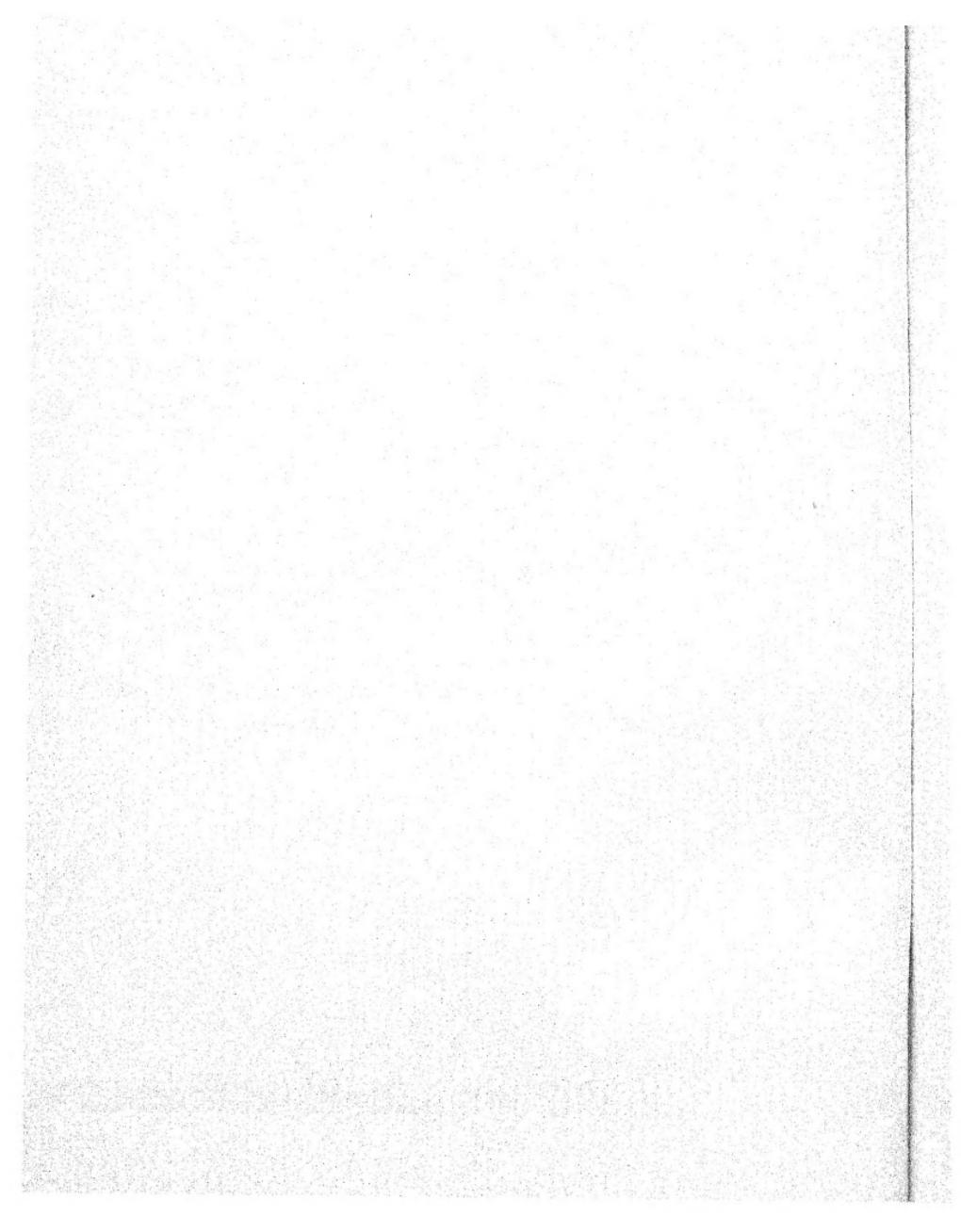
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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (*sigla codicum*) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25²) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ-class and in the fifth tantra of Bh are given in the ‘variants’. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as *xxi* in the MSS. of the Ψ-class, whereas the intercalated stories *xvi* to *xx* are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as *i* in the Ψ-class, and all the following stories are numbered down to *xii*. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as *i*, our first story as *ii*, our third story, in which all the following tales are contained, as *xii* (see variants on p. 289, 11), our stories *iv* to *ix* in like manner as *iv* to *ix*, and our *x* as *xi*; whereas our *xi*, which is inserted in *x*, is numbered in Bh as *x*.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrnabhadrā took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāśāgara (V, 60), and Kāśināth Pandurang Parab (V, 58) मिचोतं instead of मिचाणं, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrnabhadrā took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's *Subhāshita-ratna-bhāṇḍāgāra* and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvānanda Vidyāśāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrnabhadrā in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrnabhadrā's attitude towards his sources.—Pūrnabhadrā no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍitayam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrnabhadrā's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

खाते वचः क्वचन यत्समयोपयोगि
ग्रोक्तं समस्तविदुषां तददूषणीयम् ।
सोमस्य मन्त्रथविलासविशेषकस्य
किं नाम लाज्जनमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Müntzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bh PBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśaradajainācārya Munirāj Shri Dharmavijaya Sūri, the founder of Shri Yaśovijayajainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doeblin most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doeblin, Saxony,
December 10, 1911.

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ , corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ , corresponding to the passage *gatam vyādhān* to *kṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptam cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ , see No. 2, 7 e.—*Anusvāra* appears at the end of the line in Ψ , see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ , No. 8, 6 g and 7 g. Variants thereof in Ψ , No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktam ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

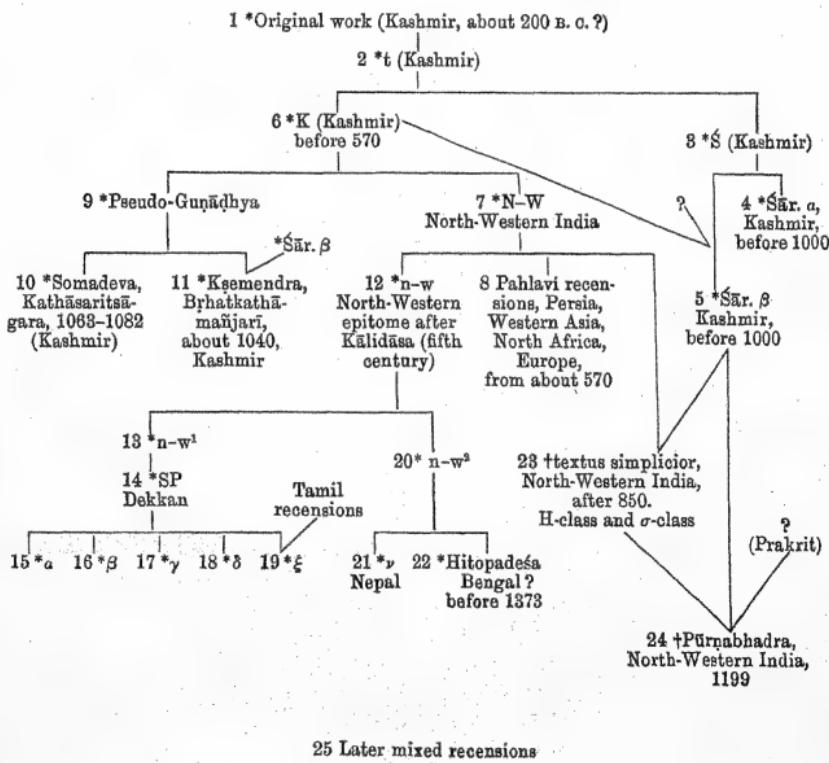
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 iik; 7 e; 8 n; 14 r.	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 b dhe; 2 m, 5 r ye; 2 u še; 3 y le; 5 d kle; 5 m sthe.	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>sfe</i> ; 1 fourth quarter <i>te, ke</i> ; 2 first quarter <i>še, &c.</i>
Post-consonantal <i>ai</i> :	No. 1, 4 bg <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 e <i>tai</i> ; 10 a <i>smai</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 m <i>ddho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> ; 3 l <i>sto</i> ; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo, dyo, to</i> ; fourth quarter <i>ryo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 q <i>mau</i> ; 3 q, 8 b <i>dau</i> ; 6 z <i>sau</i> .	No instance.
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggām</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>duryggām</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 b c <i>rgha</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: ep. No. 1, 1 c <i>rppi</i> ; 4 h <i>rrppa</i> ; No. 8, 2 a, 6 d <i>rrppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> ; 4 d <i>ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: ep. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> ; No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> ; 10 e <i>rham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāt</i> .
<i>jha</i> :	No. 1, 15 c <i>jhūm</i> (quite distinct from <i>ku</i> 15 e and <i>g</i>); cp. <i>jhi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A.D.); No. 12, 2 a <i>jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xx-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x; No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

Aksara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus: <i>tra</i> : No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nny</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tene</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>sru</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>g</i> before <i>ta</i> or <i>tha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>stha</i> :	No. 18, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 8, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dva</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryativasād vad-</i> <i>dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter; <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF PURNA BHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).



Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrnabhadrā's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. S' contained many corruptions and gaps, and some more interpolations.

4. Sār. a.

The more original text of the Tantrākhyāyika. Known from the MSS.:

P = Pūna, Deccan College viii, 145.

P¹ = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in Abh. der Kgl. Sächs. Ges. der Wissenschaften, vol. xxii, No. v, p. 1 ff.

5. Sār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Sār. β go back to some MS. of the K-class (No. 6). MSS.:

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2).—Translation: Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

6. K.

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885. II. Kalīlah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14.* A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch.* Berlin. Verlag von Georg Reimer. 1911.

9. Pseudo-Guṇādhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Br̥hatkathā.

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume:

Br = Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhatta. Ed. by Pandit Durgāprasad and Kāśnāth Pāndurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Br̥hatkathā-mañjari, xvi. 286 to 567. Editions:

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Brīhatkathāmañjari. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mańkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

Ś = The Brīhatkathāmañjari of Kshemendra. Ed. by mahāmahopādyāya (I) pāṇḍit Śivadatta, Head Pāṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇdurang Parab. Printed and published by Tukārām Jāvajī, proprietor of Jāvajī Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

15. SP a.

A, B palm-leaf MSS., C a paper MS., all of them belonging to the
 B } late Prof. Leo von Mańkowski, and kindly lent to the author
 C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library,
 Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

R, " " " " " " " " 5,111.

S, " " " " " " " " 5,113.

U, " " " " " " " " 5,116.

V, " " " " " " " " 10,240.

W, " " " " " " " " 10,241.

Y, " " " " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20.

H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 b-3-15. } first group.

O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19.

E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5. } second group.

I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10. } third group.

M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13. }

The text of the MSS. F H O, EI, with the variants of the best MSS. of SP α has been published in the following edition:

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

17. SP γ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

18. SP δ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mańkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings. The first and second tantras were transposed in this recension.

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the *Tantrākhyāyika*, p. xxvii.

22. The *Hitopadeśa*.

This is based on n-w² and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. *Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCXXXI.* (The translation promised on the title has not appeared). 2. *Hitopadeśa* by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (=Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des *Hitopadeśa*. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and ν it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

23. The *textus simplicior*.

Called in the MSS. Pameākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa¹, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H. I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gāṇī Cāitrakirtti, disciple of gāṇī Tejastilaka. Corrected by pāṇḍit Sukirtti and pāṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

¹ See Pischel's edition of Rudraṭa (Rudraṭa's Čingāratilaka and Ruyyaka's Sahṛdayalila. Kiel, Haeseler 1886), p. 26.

² Benfey, Pantchatantra I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāsē śuklapakṣe 5 pañcamyām tithau somavāsare atrēha *Harsapure Śā(?)dyanāgarajñātiyavyāśaciyākena sutānām pāthanārthaṁ Ahimadāvādavāstavyamevāḍjñātiyasyonijāttākaya* sutena śāvākena pustikā likhitā punyasyārthe tena punyena bhagavān śri Mahāviṣṇu prītostu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idam pro(!)hita-Rāmacamdrābhidhena nijapathanārthaṁ paropakṛtaye cāstuh !

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 18 pra 15. Colophon: samvat 1592 varṣe vaisaśāśiditraravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bii² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Sañvat 1804, sāken 1669 prabhavābde pañcavadya 2 dvityāyām budhe Bhīṣagupanāmnā śri-Nārāyaṇapānta(i. e. pañḍita)sutena suhṛdvareṇedam pañcopākhyānākhyām pustakaṇam likhitam svārthaṁ parārthaṁ ca, &c.

Mü⁴ = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins kā sotkānṭhās tiṣṭati iva (corresp. to Pūrn. 230, 3). The text of this MS. belongs to the σ-class. Dated sāke 772 śārvarināmasaṁvatsare vaisākha-suddhanavāmyām.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the better one of the two—has of the Sanskrit language, I give it here: sārāpūm [for samāptam¹] vēdām aparikṣita-karaṇam nāma pāmcamam tamṭram iti vr̥hatpāmcataṁtrāṇi samattam̄ (corr. to samāptam̄)॥ saṁvat 1965 rāmitimigasaravadi 12 ne liṣamtam̄ ātmācatarabhuja Viśākeranagaramadhye Saratare gacchai ॥ yādṛśam pustamka dṛṣṭvā tādṛśam liṣitam̄ mayā । yadi । śuddham̄ asuddham̄ vā mama doṣo na diyateḥ ॥ śīr astuḥ ॥ śīkalpāṇam̄ astuḥ ॥ śī subham̄ bhavayāt h ॥ h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the textus simplicior must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.¹ In the Introduction to my translation of the Tantrākhyāyika, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Sār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the textus simplicior also had the reading of Sār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to acīntaya, Kielh. p. 89, 4. Rather faulty; modern.

The textus simplicior has not been handed down to us in its original form. All our MSS. show interpolations,² and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the textus simplicior may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

² Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrnabhadrā used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ-class are derived, as in some places either the H-class or the σ-class is more original than Pūrnabhadrā's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ-class has been edited by Kielhorn and Bühler in their well-known edition of the Pañcatantra in the Bombay Sanskrit Series, Nos. IV, III, L. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrnabhadrā's text.

Called in the MSS. (like No. 23) Pañcākhyānaka. Pūrnabhadrā's text is a compilation of Sār. β, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his praśasti, he completed his work in A.D. 1199 by the order of a minister named Śri-Soma.

No other recension of the Pañcatantra has been handed down to us in so authentic a wording as Pūrnabhadrā's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L¹ = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the first two tantras and the greater part of III (down to 227, 5 *kṛtaghnā* incl.).

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrnabhadrā's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrnabhadrā's recension completely ousted the old Pañcatantra from North-western India. But Pūrnabhadrā's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrnabhadrā's text.
2. Pūrnabhadrā's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrnabhadrā's recension. MSS.: D = I. O. 2790. Dated samv. 1796 āśādhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharsam āha*, Kielhorn, p. 93, 14.

Mü¹ = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrn. 130, 10. The rest complete. Dated *sambat* 1776 varṣe | sāke 1641 pravarttamāne | jyesthamāse | kr̥ṣṇe pakṣe | caturthyāṇ 4 tithau | ādityavāre | Written *Sujānasimhajivijayarājye* | *śrī Vikānera-madhye* by one ācārya Rāmakṛṣṇa.

Mü³ = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrnabhadrā's text, interpolated from the *textus simplicior* and other sources. MSS.:

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L² = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āśa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü¹ = I. O., Bühler MS. 85. Dated śāke 1788 kṣayanāmaवत्सरे. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mii² = MS. Max Müller Memorial f1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 387 after the first leaf of Śivadāsa's *Vetālapañcavimśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śriyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭaṇ kulaṇ paksikulaṇ saṃprati* । *anyān api svechayā vyāpādayisyati* । *yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü² has the two stanzas of PPrM.—Mü² is dated śāṅgabāstramuniścam . . . [supply *dra*] 1760 *Vikramasya gaīdvdayaḥ* ॥ *śuciḥ śukle trayodaśyāṁ* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25^a. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrnabhadrā text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrnabhadrā text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrnabhadrā text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrnabhadrā's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (ep. Kosegarten, p. vi) are identical.

Bü⁵ = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrnabhadra, whereas books II and III contain a textus simplicior with stories interpolated from Pūrnabhadra. Cp. WZKM. xix. 75.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrnabhadra's stories inserted in the frame of the textus simplicior. Cp. WZKM. xix. 73.

II = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrnabhadra; the other books, textus simplicior.

The following MSS. contain in their books I, II, V, Pūrnabhadra's text; in their books III and IV an interpolated textus simplicior:—

II¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

II² = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kārtika-kr̥ṣṇacaturthī bhūputravāsare samvat 1811.

II³ = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

II⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the textus simplicior belongs to this class, and his edition of the textus ornatior as well. Both are mixtures from MSS. of various classes. The edition of Jīvānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25⁴a. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the textus simplicior, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplentia adiicere videtur.' On the contrary, this MS. deviates from Pūrnabhadra in the most remarkable manner. It is based on the textus simplicior and contaminated with Pūrnabhadra's text. But the author of this text has used still other sources, e. g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

25⁴ b. Ananta's Kathāmr̥tanidhi.¹ This is an epitome of an old textus simplicior, interpolated in some places from Pūrnabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūrmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgari transcript from a no doubt Southern MS. (*l* frequently appears instead of *l* between vowels).

G¹, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgari copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G², 98 leaves, and G³, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*² for *kāvya*.

25⁴ c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvya*, by Dharmapandita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapandita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailāṅga characters. The librarian says that the modern pandits designate *nti* works which contain stories as *kāvya*. The original belongs to Pandit Nṛsiṁhaśāstrin, and the Nāgari copy sent to me was made by order of his son, Pandit Gaṅgādhara Śāstrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrnabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgari, 51 leaves, 12 to 13 lines on a page.

¹ As the author's prāśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400, where *pattrena* (l. 3 of the Sanskrit passage) is a misprint for *puttrena*.

25⁴ d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrnabhadra text (Bü¹, above, 25²), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlvi. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puna (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25⁴ e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvāṇakṛṣṇā[.] caturdaśyāṁ somadine Phattehapuramadhye divān śrī-Aliphaśāmṛajye Pārikānvaye Miśra-śrīRāmeṇḍlekhi || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the *textus simplicior*, Pūrnabhadra (bh-class), Hitopadeśa, the metrical source used by *Meghavijaya*, Sār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrnabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrn. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as *Meghavijaya*¹); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrn. II. ii; viii = Pūrn. II. iii (but the text of Sār. β); ix, corresponds to Pūrn. II. iv (stanza and first sentences from Hit., the rest of the text from Sār. and Pūrn.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrn. II. v; xii = Pūrn. II. vi; xiii = Pūrn. II. vii; xiv = Pūrn. II. viii; xv = Pūrn. II. ix. *Tantra III*: i = Sār. III. i; ii = Pūrn. III. i; iii = Pūrn. III. ii; iv = Pūrn. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals²); vi, corresponds to Pūrn. III. iv (from Sār.); vii = Pūrn. III. v; viii to xv = Pūrn. III. vi to III. xiii; xvi, corresponds to Pūrn. III. xvi (from Sār., and again from Pūrn.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrn. IV. i to x; then xi = Simpl. Bühler

¹ Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

² Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrn., Simpl., Śār. are equally contaminated.

25⁴ f. The Bühler MS. 88 of the India Office (ZDMG. xlvi. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in samp. 1830 śaka 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that Rāmacandra (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25⁴ e and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the *textus simplicior*, but interpolated from Pūrnabhadrā; the fourth tantra contains a text of SPβ. The fifth tantra is contaminated from SP and the *textus simplicior*. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

25⁴ g. The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrnabhadrā's text. It contains all the stories of Pūrnabhadrā's text in the same order. The wording of this MS. has been contaminated from Pūrnabhadrā, from the *textus simplicior*, and from the Hitopadeśa, and many new stanzas have been inserted.

25⁵. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25⁴ d). The same version was used by the compiler of the text 25⁴ e.

25⁶. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the *textus simplicior*).

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsaṅgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Popliāno pādō in Pāṭan (upper Gujarat) and of Dehlāno pādō in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (दा० 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 24); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 18); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrnabhadrā's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrnabhadrā, his time, his work, and his language.

§ 1. Previous Statements.

IN 1891, Aufrecht wrote in his Catalogus Catalogorum, vol. i, p. 344: 'पूर्णभद्र' revised by desire of Somamantrin the Pañcatantra in 1514,¹ I.O. 2643.' R. G. Bhandarkar in his Report, Bombay, 1897, p. lix, gave the complete prāśasti of Pūrnabhadrā's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणातरणिवै रचिकरवदि फाल्गुने तृतीयाद्यां।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥८॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrnabhadrā. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A.D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.¹

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornator*, are *Jaina* works, and that Pūrnabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornator*.² In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

§ 2. The date of Pūrnabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrnabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.³ Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π²=Decc. Coll., Peterson's Fifth Report, No. 355, Π³=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.⁴ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrnabhadra's time. And this is the case.

Klatt-Leumann, *The Sāmāchārisatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 ab Pūrnabhadra, pupil of Jinapati sūri († Samvat 1277), composed śrī-Kṛtapunyacharitra.'

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The *copyist's* date is samvat 1574. ³ See above, p. 17. ⁴ See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, सुंबर्दे. वीर संवत् २४३५, विक्रम संवत् १७६५) mentions the following works:

p.	नंबर	नाम	शोक	कर्ता	रच्यानो सं	कां हे?
२२२	१७	कृतपुण्यचरित्र	१६५०	पूर्णभद्र	१२८५	जैसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	बृ. जैसल-वे

I was anxious to procure the *praśastis* of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the *praśasti* to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The *praśasti* of the *Dhanyaśālicaritra*. In his *praśasti* the author of the *Dhanyaśālicaritra* gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चांद्रगच्छ (stanza 10).¹ But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the *Paṭṭāvalī* published by Weber in his Cat., p. 1036 ff. In giving them here from the *praśasti* of the *Dhanyaśālicaritra*, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gaṇī's *Gurvāvalisūtra*, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's *Gurvāvalī*, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the *Paṭṭāvalīvācanā* of the Kharataragaccha, Weber, Cat., p. 1038 f. (numbered as 18th sūri).

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Anahillapura (Anhilvād) he refuted the caityavāsins. Cf. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned *praśasti* allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śripattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in *caityas* (temples), but in the houses of householders. The first two stanzas of the *praśasti* run thus: श्रीमद्भुजरभूमिभूषणमयौ श्रीपत्तने पत्तने श्रीमद्भुजराजराजपुरतो यश्विवासिद्विपान् निर्लोच्यागमहेतुयुक्तिनवैर्वासं गृहस्थालये साधुनां समतिष्ठपनुनिमृगाधीशो १ प्रधृष्टः परे: १ सूरि: स चांद्रकुलमानसराजहंसः श्रीमञ्जिनेश्वर इति प्रथितः पृथिव्यां जच्चे लसच्चरणरागभृदिव्यशुच्चपच्चद्वयः शुभगतिं सुतरां दधानः २. But cf. Dharmasāgara's (sam. 1829) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed संचेगरंगशाला in Sam. 1125), *Abhayadeva* (died Sam. 1185 or 1189), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1182, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1228), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasasūri*. The last stanzas of the *prāśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्ति पाति
 तीर्थे प्रभावयति संप्रति जैनचंद्रं
 च: श्रीजिनेश्वर इवाप्रतिमैवचोभिः
 वृत्तैरिव चिनुवनं पूर्णति प्रतीतः १०
 तदाच्यथा सहुणसर्वदेवा-
 चार्यैः समं जैसलमेहदुर्गे
 ख्यातो गिरेषां स्वपरोपकार-
 हेतोः समाधिं मनसोऽभिलाघ्न ११
 शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तपसि मासे शुक्लपञ्चे दशम्यां
 जिनपतिगृहशिष्यः पूर्णभद्राभिधानो
 गणिरक्षत चरितं धन्यगोभद्रसून्वोः १२
 चरितमिदमखिलनिर्मलैविद्याकूपारद्वानाः
 वाचकमुख्याः सूरप्रभाभिधाः शोधयां चक्रः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमत्र समुपार्जितं मद्या स्वात्त्वतो जगदिदं सुखासदं १४
 गगनसरसि यावन्निर्मले शारदेंदुः
 कलयति कलहंसस्फारलीलातिरिकं
 जगति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्जन्मगोभद्रसून्वोः १५

TRANSLATION.³

10. He [i. e. *Jineśvara*=*Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last *Jina*], rejoices in the celebrated *Candra-gaccha*,

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *prāśasti* his name is correctly spelt जिनपति.

² MS. ओळी० for ओळ०.

³ I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gani named *Pūrnabhadrā*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of *Māgha*.³

13. The best of the *vācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapunyacaritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapunyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrnabhadrā in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्वानं गृहस्थानामुचितं रुचितं हितं
भवसर्वकषेत्रु मर्त्यामर्त्यामृतश्रियः १०
धन्यश्च शालिभद्रश्च क्रतपुष्टादयो नराः
साधुदानप्रभविण बम्भुः सुखमाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तव चरितं परिकीर्त्यते शालिभद्रचरितेण पवित्रिण विमित्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's Abhidhānacintāmanī, ed. Boehltingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं सप्तार०, and of rendering: 'causes quarrel connected with an excess of great dalliance', i.e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामैकक्षेत्रोपि हि
 खंडाज्यपायसानीव किं पुनर्भिलितान्यही १२
आदौ धन्यसुनेत्सत्र चरितं परिकीर्त्यते
शालिभद्रचरितेण पवित्रेण विमिश्यते १३

These verses prove that Pūrnabhadra intended to compose a Kṛtapunya-caritra, after finishing his Dhanyaśālicaritra. In the Sāmācāri-śataka as quoted above, p. 22, it is stated that Pūrnabhadra, the author of the Kṛtapunyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrnabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrnabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Candrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārvanātha.

Hence we can only say that it is *highly probable* that Pūrnabhadra, the author of the Pañcākhyānaka, and Pūrnabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapunyacaritra, were one and the same person.

¹ Cp. ZDMG. ix. 787. Pūrnabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śastravīśārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas गणी is the name of the head of the same sādhus' assembly. गणी, यस्य पाञ्चे आचार्याः सुचादभ्यस्थन्ति.

§ 3. Pūrnabhadra's work.

If unfortunately Pūrnabhadra's prāśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court pāṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कृतविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the pāṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrnabhadra's prāśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the prāśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमहिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrnabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrnabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² l.c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissenschaft. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxv f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrnabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrnabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrnabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrnabhadra's principal aim was to *revise* the text; see his *prāśasti*, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrā-khyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrnabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS. of Pūrnabhadra himself (the *mūlaprati*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *dr̥ṣṭvāpāyo* for *dr̥ṣṭepāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrnabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhΨ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrnabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 3B, 22.

Pūrnabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrnabhadra had before him MSS. of the H-class as well as of the σ-class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (*v*), and the source of the *Hitopadeśa* have flowed.¹ He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrnabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrnabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Sār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrnabhadra, who found it in Sār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Sār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Sār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrnabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Sār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrnabhadra occur in such stories: वण्णिकारक³ I. xii (73, 14); स्पृहमि लम् I. xxx b (122, 18); अरघट्टु खेट्यमान IV. v (244, 18).

¹ See my edition of the Southern Pañcatantra, p. lxxxviii.

² M. Bh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākrit word, संप्रहार, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākritism चंद्रमती (148, 4), and the form दंडपाशिक (for शशक; 149, 12.16; 151, 2.9). The Prākritism अन्यान्य¹ occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words जगाम वृद्धिम् in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of L. x (66, 10 ff.).

Pūrnabhadra declares in stanza 2 of his praśasti, that he has done his work गुरुणादरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 सिंहस्थानीयो, a misreading of Śār. (A 8) सिंहस्थानीयो.

4, 23 तच्च चराः; a misreading of Śār. (ibid.) तत्त्वधाराः.

4, 30 अवक्तृ, a misreading of Śār. (ibid.) अवक्तृ.

11, 23 *शशांक only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder शशांकम्.

24, 3 प्रथमे, a chandobhaṅga; also in Simpl. HIh.

29, 20 For अयि the original reading evidently is अपि; but our MSS. of Pūrn. and Simpl. HIh agree with us.

39, 23 तं for तत्; MSS. of Pūrn. and HI with us. h correctly तत्.

44, 24 अवस्थितः; MSS. of Pūrn. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 सुदर्शना, the name of the princess, evidently goes back to the सुदर्शनचक्र which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 *विद्वान्; but bhΨABh and Simpl. Hh विद्वान्. Its correct reading must be a correction.

69, 4 *श्रेयम्; bhΨ and Simpl. h श्रेयम्, A and Simpl. H श्रेयम्. The correct

¹ Cp. Pischel, Gramm. d. Prākrit-Sprachen (Grdr. i. 8), p. 102, § 130.

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Saradā words were misread.

reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).

163, 12 MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.

207, 5 सत्यवचनो is here the proper name of the Rāksasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrnabhadra¹—the subject of the sentence is missing, Pūrnabhadra evidently tries to correct this passage.

211, 6 *पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA. विधाय. In Bh the passage is altered.

220, 18 विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 क्षिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्षिष्टः; SP N क्षिष्टः.

235, 2 तं for तत् MSS. of Pūrn. and HI.

236, 13 *दृष्टापायो; MSS. of Pūrn. and HI दृष्टापायो.

236, 24 किञ्चित् for कंचित्; HI the compound किञ्चिद्वाम्; h, corrupted, किंविद्वामसमीपं.

240, 21 *प्रकल्पमानेषु; MSS. of Pūrn. and Simpl. HIh प्रकल्प०.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकचाचारविहरा(!), h एकचाहारवीहारिणो.

258, 25 मुकुमारिकाभिग्रह० Pūrn. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूमालिकात्यागलव्यव्रतादेशः ॥

262, 18 and 263, 2 गौष्ठिक० (so MSS.) Pūrn. and Simpl. HI.

269, 19 *पितृपर्यायागतं is right; but Pūrn. MSS. and Simpl. HI पितृपर्यायगतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 *वृत्ति here and in the following text is the correct spelling; but Pūrn. and Simpl. HIh वृत्तिं.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrnabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrnabhadra's language.

According to stanza 4 of his praśasti Pūrnabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

¹ Cp. ZDMG, lxx. 21.

corrected by a good vācaka. Indeed, Pūrnabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratims and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratims अनुद्वान 285, 21 and अनुद्वानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4f,¹ and the wrong form °कंचुकी°, as our MSS. write for correct °कचुकी° in the same passage. In Śubhaśilagāni's Jagadū-sambandha² we find the wrong compound सविस्तरायाचाचय, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujaratis to write the parts of a compound separately, viz. सविस्तरा याचा चय.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrnabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव आमम्, from the reading of HI किंचिद्वामम्; cp. 68, 3 किंचित्विदज्जातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपाधं, as the MSS. write in 90, 17. Cp. also अस्य गच्छमेदं for तद्रजचमेदं or अस्य गच्छ चमेदं, 254, 5.

Prākritisms are ते for तत् 39, 23 (or सूत्र used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prākritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultszsch suggests, should be written for सत्कं 246, 1 and 3, and which really stands in MS. A.

Orthography and Sandhi. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर् best MSS. for usual दर्दर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152, 8; अग्र for usual अग्र, 46, 5. लंड best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Sār. *ādimadhyāvasānam* ca, 133, 14 note.

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शौण. But it is more likely a misreading, as HI and h read यसुनदत्तो. Bühler, 8, 16 has पृशुदत्तो.

लुण्, 120, 7. बन्धुकी for usual बन्धकी, 224, 13. In 225, 26 Pr writes स्फरति, in 226, 5 ΨPPr उच्चंग.¹ च is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. ङ् च् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितसार्थं, 29, 5; सन्निकर्षात्, 70, 25. सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्या० (20, 13), संमार्जनं (20, 24).

न् stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and च्छ, ख and ष are occasionally confounded²; छ्छ is often employed for च्छ, ट often for ठ (nearly always ष for ष).

छ्छ is occasionally confounded with त्स; cp. 15, 18; 40, 17.21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and ष (°यामातु० for °जामातु०, 53, 5), ज्य and ष्य (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e.g. 10, 10; 271, 15 (see Variants in both places).

फ् and ष interchange in फूलू. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have ष०. The MSS. write बन्धिन्; I write वन्धिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrnabhadra himself:

¹ Most of these cases are also found in other north-western works. Cp. even लाङ्गूल for लाङ्गूल 153, 24, in a stanza not composed by Pūrnabhadra himself.

² खंड and षंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrnabhadra pronounced these two words alike, and hence I write in both cases खंड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrn. 5, 17 and ex. conj. 122, 12), Pāli and Prākrit *sanda*; 'piece', 'fragment' is खण्ड (Pūrn. 112, 9.11), Pāli and Prākrit *khaṇḍa*.

in 56, 12 the wrong form सद्गत् (for शक्त) is assured by the pun with असद्गत् 'often'.

हृ is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुण, प्रघूर्ण(क), प्राघुण(क), प्राघुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, samdhi is not observed before the apodosis (often in connexion with danda!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, Altindische Grammatik, § 262, b, δ. It is evident that Pūrṇabhadra himself very often neglected the samdhi. Cp. 138, 12 हृद्वा आ, and 149, 18 where our MSS. have बृहत्कन्यवा अ०. In most cases our MSS. write तत् शुल्वा. Before initial च॒, samdhi is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाहृष्टहृष्टयस्तामा०. The archetype of bhΨ wrongly resolved this group into कौतुकात् हृष्ट० (instead of कौतुकात् हृष्ट०); and ABhΦ have a wrong correction of this inadequate reading: कौतुकाविष्ट०. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlvi.

As our MSS. are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases:

०स्स० or ०स० is often written for ०ःस०.

०ःक० and ०ःप०, ०ःफ० are very often, if not in most cases, written for ०ङ्क०, ०ङ्प०, ०ङ्फ०.

Punctuation. Our best MSS. are carefully punctuated. They employ danda after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before चतः in the phrase उत्ते च । चतः they *always* put danda, or even (ΨP) double danda. For the sake of clearness, we employ in our printed text ardhadanda before the apodosis, before and after oratio recta, and before चतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadanda, where these pādas form one line, i. e. in ślokas and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadanda and the double danda, and these only; our MS. Ψ employs the danda and the double danda, and these only. Cp. the two facsimile tables in vol. XI.

Gender. यास neuter 233, 1 (in a stanza taken from the *textus simplicior*). सूत्र masculine, or तं for तत्, 39, 23.

Guna and Vṛddhi. सुकृमार्तिका^० (also Hamb. MSS.) for सौकृमारका^० (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्ठिक^० for गौष्ठिक^०, 262, 18; 263, 2 (in both cases with HI).

Verb. विश्वसति (also HI), 23, 5. Imperative: वंध वंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: चिचिदितुम्, 57, 23. Gerund: आभित्ता, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun. A wrong form is the genitive वृहत्स्फगो for ओजो, 185, 10.

Nominal compounds. Compounds with proper names: शशिलङ्गीमाता, 136, 20; 140, 15. शेषिलक्षणास्ति, 114, 20, beside लक्षणशेषिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिविद्योगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the *textus simplicior*, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the *textus simplicior*, reads वेगात् गवगं (गव misread for रत्, i. e. रे); h and Bühler वेगाद्वेगतरं (!). But bhΨA and their derivatives write वेगात्वेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगात्वेगं to be a substantive *dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar adjective *dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vamkātivamkīnaŋ* (in a stanza), which the commentator rightly explains as meaning *mūle vamkāni agge ativamkāni tādisāni singāni assa attithi vamkātivamkinan*. The compound *mañcātīmañca*, given by Wackernagel from Trenckner, is apparently a substantive² formed exactly like our *vegātivega*. Hence वेगात्वेगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराजः.

² This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, Altind. Grammatik, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Purnabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): स्थिपिति लभते, 122, 18; योजयति लभते, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रचिप्तते, 37, 8; पूर्वामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छामः, 265, 17; क्रियते, 268, 5; प्रवृज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अक्रियित् and अभविष्टत्, and 230, 20 समानेष्टम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: °वेक्षकस्य भूत्वा, 75, 23. Instrumental for genitive case: करणीयनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुशर्मापि (for °शर्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. HIh); स . . . द्वावपि प्रत्यागतौ, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपाद्यसि for °ति (the subject being भवान्), 194, 24. पृष्ठः for पृष्ठम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, 1, 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

Varia. मध्यात् and मध्य with the dual number:² आवद्योमध्यात्, 43, 9; क्रोधसंरक्षोचनयोर्मध्यात्, 209, 5. एन and अम् in the same sentence, referring to the same person, 4, 8 f. किमिति for कक्षात्, only 254, 7 (104, 11 read किमति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तत्त्वाख्यायिकं, and मिचमेदं (125, 29) beside मिचमेदो (3, 1), &c.

APPENDIX.

Literary quotations: Śālihotra, 279, 9 (also in HI); Karnisutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakaśreṣṭhikathānaka, ed. Weber, I. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

² This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgari characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 24.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śri-Kāhnadadeva Vijaya, in Śri-Viramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāmālaśā for the amusement of Josiharadeva, brother to Vādījanārddana of Satyapura', by Mahamgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनोचनदीनं'चशृगिणांश्च स्वधारिणां' विश्वासानापर्णत्वः'स्त्रीषुराजकुलधुच' ४४; ९,३० सत्यमितत् १०, १७ तुए अव्याहतप्रावश्लक्ष्मत्राविश्वत्वं'.

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, Śaka 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauḍa family. The complete readings of this MS. are given in our variants.

Ψ = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrnabhadrā's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which ए has in it, are very old ones.¹ This old form of ए, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or n and r are written under gh, the modern form of gh is the usual, though not the exclusive one. Cp. also the form of ज्ञ in our Table II, No. 12, 1. 2a and that of यू in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āśādha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text svanāma &c. 2; 5 to sarva te (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between mūrkhāḥ (67, 11) and sthitavati (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ प्र १०. On its margins the title of the work is given as पंचालानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of ए also occurs in Pr, which has flowed from Ψ.

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samval loka-muni-rasa-śāśi-samvacchare* [i. e. sam. 1677] *jyeṣṭha - suṣṭivdhiṣṭamī somavāsare śubhavelāyām* Dhillānagare [i. e. Dhillo, Thar and Parkar] *pātiśāha-Jahamgīra-rājye + vā* [i. e. vācaka-]. Matibhadra - tacchisya - vācanācāryya - dhuryya - vādikarikumbhakamḍanamrgāri - sarvasūstrādhīta-sarasvatikamṭhāharā - sakalakalākalitāgātra-vidvajjanatilaka - pravara-prakṛṣṭavācacakacārītrasinpha-tacchisya-paṇḍita-Padmanamdi-muni-tacca - rāṇāvujamakaraṇḍalānādānūdāsa-Govardhana-muni-lipākṛtār iyām prati. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrōmaj-jinakula¹-sūri-prasādātē cirām naṇḍatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('telād rakṣej jalād rakṣe rakṣet sithila-baṇḍhanāt parahastagatām rakṣet' evam vadati pustakan¹¹). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākrit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *balyasā + sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *pranadhi*^o 177, 12, *tanna* for *tatra* 18, *aparam kārya*^o 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *jinakusala*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Sivasundara*, who completed his work in *savvat* 1574 *āso vadi 9 sukre*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *savvat* 1442 *vare* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *savvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Sār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *dustajā* (incl.).

shows that even in ancient times bh Ψ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i. e. mūla-pratilipi); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19;¹ 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been immediately copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L¹, Pr, p, and M go back to Ψ .

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ . For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 28; 275, 9; 284, 9.

Besides P and L¹ have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 48, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 23; 99, 22; 102, 19; 104, 20; 106, 24; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L¹ cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 98, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 22; 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that A derives from a revised copy. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to A, bh, Ψ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.15; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 15.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 181, 2 (the *copyist* corrects here); 181, 19.26; 182, 28; 184, 1; 185, 21; 188, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (ep. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 18; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.23; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The first column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the originals of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jīvānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the *Vikramacarita*.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,⁴ and in Kosegarten's MS. G, i. e. in Anantabhaṭṭa's *Kathāmṛtanidhi*, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrnabhadrā's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrnabhadrā's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrnabhadrā's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Sār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

² These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

³ Cp. Kosegarten's Praefatio, pp. iv and vi. ⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG. lvi, p. 317.

⁷ ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bh. Ψ, BCDEFK.

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224f.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāśākara and Parab.

एवं विलय बड़मः ।
कृपणं भूषदुःखिता ।
ग्रामतिव्रता सुसंदीते ।
तसेवादि विवेश सा ॥ १६७ ॥

एवं विलक्ष्य बहुशः ।
प्राप्ता शृणुः॥खिता ।
पतित्रता सुसंदीर्तं ।
तसेवार्थं विविष्ट सा ॥ ६४
तपोऽपि प्रविष्ट सा ॥ ६५

Pāda a corrected by cop. to :

एवं विलय बहुमः
कृपणं भूषण्डः खिता ।
पतिव्रता भूषण्डीतं
तमेवापि विवेच सा ॥ १८३ ॥

प्रत्येक तातो वर्ष- ।
शते दे पचणी तु सा
न्नायमगरंता धर्मं
पालयन्ती दयामयं ॥

दिव्याम्बरधरा ।
दिव्याम्बरणशुभिता ।

ततो दिव्याबरधरा
दिव्याभरणभूषिता ।

61. E om. a || a B एन || पतिव्रताशु सं० १५ प
व्रतत्वा अदीपं प्रविष्ट
हृतासनं (= M.Bh. xii. 1)
पतिव्रता संप्रदीपं प्रविष्ट
हृताशनम् ||

64 a. Schmidt, adopting the correction of d, transl.: 'sprang sie in das hellbrennende Ofenfeuer'.

98. Böhlingk, Ind. Spr., refers to
Vikramac. 283, Hit. iii. 30
Schl., 31 Johns. (=29 Pet.).
a. read व्याप्ति || o. read

65. Schmidt om. this stanza ¶

99. Böhtingk refers to Manu v. 160, Sarīg. Paddh." Sadacāra 10, Vikramac. 279.

o read साथै हक्का सदा-
चारा ॥

भर्तारं सा विमानस्थं ।
ददर्श च कपोतिका ॥ १६२ ॥

by cop.

सोऽपि हितानुरूप्ता ।
चथार्थमिदमत्रवीत् ।
अहो ममानुगच्छया ।

अहो ममानुगच्छया ।

सोऽपि हितानुरूप्ता ।
चथार्थमिदमत्रवीत् ।
अहो ममानुगच्छया ।

by cop. to ०चा०

भर्तारं सा विमानस्थं ।
ददर्श सं कपोतिका ॥ १६५, ४ del.

भर्तारं पुलिषा
भर्तारं यानुगच्छति ॥ २०० ॥

आनन्दं मुदिते हृषा ।
ग्रोविते मणिना कृशा ।
मृते मीथत चा पर्वी ।

कृतं साधु शुभे लया ॥ १६५ ॥

by cop. to १६७

162. a E अथ for ततो ॥ e D स०
ते विमानस्था, E म० च
विमानस्थं ॥ After 162 a,
E ins. तच चिचांगदधरं
भर्ता सात्व (or नृ०) प-
व्यात् (from MBh. xii. 148.
10: ततचिचांगदधरं भ-

र्तारं सात्वपश्यत) ॥

163. a E निरडुवाच हृषे 2nd पाठ ॥

66 (corr. 67). Schmidt ममानु०

o DE ममानु० K गच्छत्य ॥

a C चांते, F ज्ञांते for छांते ॥

After this stanza E ins.:
मद्वाचेण दुःखिन सुख-
संतरमद्दीप्तं ॥

200.

Böhlking refers to Vilkrā-
mac. 281. a read पैतृकं ॥
o read कुलचर्य ॥

201. Böhlking refers to Malli-
natha, who quotes this
stanza on Kumārasambhava
iv. 33. o read मिथेत ॥

Our text, 204, 13 ff., with complete variants of bh. v., BCDEFK.

तिस्तः कोक्कोऽर्द्धकोटी च ।

यानि रोमाणि मानवे ।

तावत्कालं वसेत्वर्गे ।

मर्तारं यानुगच्छति ॥ १६४ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्तः कोक्कोऽर्द्धकोटी च ।

यानि रोमाणि मानवे ।

तावत्कालं वसेत्वर्गे ।

मर्तारं यानुगच्छति ॥ १६४ ॥

by cop. to ६८

Kosegarten's text, p. 180, with complete variants of editions of Vidyasagara and Parab.

तिस्तः कोक्कोऽर्द्धकोटी च ।

यानि रोमाणि मानवे ।

तावत्कालं वसेत्वर्गे ।

मर्तारं यानुगच्छति ॥ १६४ ॥

by cop. to ६८

या इत्याऽप्यौ स्वर्कं कार्यं ।

जीवंती इचिताऽनुगा-

भवेत्सा नरं कं थाया ।

घोरं नारी न संशयः ॥ ६७ ॥

सूतवेदादिशास्त्रेषु ।

सम्यगेष विधिः सूताः ।

48 Chap. III. Account of the Manuscripts

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मघो चा सुरापे चा
ब्रह्मद्वैही भवित् पतिः ।

पुणाल्विविवाचा नारी

तमादाय सुना तु चा ॥ २०२ ॥

सगुणो निर्जुणो वापि

धनाद्वो निर्विनोपि चा ।

मिथो चा शादि चा द्वयः ।

स्त्रीणां भर्ता हि देवतं ॥ ३ ।

यावत्त्वापौ सुति पत्नी

स्त्री नामानं प्रदाहवेत् ।

E's interpolation between stanza 164 and p. 204, 21 of our text.

Boethlingk refers to Vidyasagara, 280.

186. o Vidyasagara the same blunder: तावत् कार्यं;

Parab तावत्कालं ॥

70. a Schmidt सूतिः ॥

69. a Schmidt (reading याहृत्वा):

„welche ihren Leib nicht im Fener opfert“ ॥

b Schmidt (correcting: जीव-

त्वद्विपात्राना): ‘dem Ge-

liebten nicht nachfolgt,
sondern am Leben bleibt.’

c Schmidt यायाद् ॥

164. b D. मानव, DE मानुषे ॥

o B वसित्, CF च सा for

वसित्; यः तावत्काले

उच्चयो वासो ॥ Between this stanza and the prose 204, 21, E, ins. the stanzas printed in our fourth column.

तावत् सुचति सा हि
स्त्रीशरीराकथंचन ४ ।

या: कुरुतालनो हत्यां ।
दुःखिन्यका भवे भवे ॥ ७० ॥

कपोतदेव: सुर्यास ।

प्रवाहं सुखमन्वद्युत ।

साकं मौरं कपोतस्थ ।

प्राकुपुष्यप्रसंव हि तत् ॥ ७१ ॥

कपोतदेव: सुर्यास-

प्रवाहं सुखमन्वशुत् ।

सा खं सौरं कपोतस्थ

प्राकुपुष्यप्रसंव हि तत् ॥ ७१ ॥

कपोतदेव: स्वर्णं गतः पचति

भर्यया () सह संगतः ।

कर्मणा पूर्जितस्त्व
देसे च भर्यया () सह ५१ ।

204, 21. एवं हर्षचिष्ठिसां विमा-
नमारोष परिच्छव्य च सुखेन
स तामंकमारोष्य हिव सुख-
सनुभव तस्मै ॥ ७ ॥

o Schmidt (reading इहत्या):
'die Frauen, die sich selbst
nicht opfern' ॥

71. a Schmidt (reading सूर्यासि):
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenengelde; das war die
Folge der fröhlichen frommen
Thaten des Thambers' ॥

205. = MBh. xii. 148, 12. Var.:
विमानवरमास्त्वितः ॥
a रेसे स सह भार्यया ॥

० Parab : कपोतदेवतस्त्वा-
सीत्. This Pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Teufel-
gott genoss täglich des Son-
nenuntergangs Lust, sie
ihres Täufers Sonnenheim-
mel, als Folge früheren
Verdienst's, Vidyāśāgara
explains: स कपोतदेवः

सुर्यासि सायं प्रत्याहं सुख-
मन्वशुत् सुखं उपुजे । सा
कपोती कपोतस्थ शरी-
रत् ग्रारम्भता आसी-

E's interpolation between stanza 164 and p. 204, 21 of our text.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsagara and Parab.

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

Our text, 204, 13 ff., with complete variants of B, C D E F K.

204, 22. चुक्कोऽपि परमनिवेदं
जाता सरणात्मिसुखो महदनं
विवेश ।

तत्र दावानालं दृश्या ।
निविष्टो विरताशयः ।
निर्दृष्टकञ्जशो भूत्वा ।
देवविदिवि मोदते ॥ १६५ ॥

तत्र तपस्यत्वा तपो धोरं ।
शातः स विरताशयः ।
निर्दृष्टकञ्जशो भूत्वा ।
स्वर्गसौख्यमवाहत्वात् ॥ १६५ ॥

हर्षविष्टसते वाचो ।
विवेश स वनं घनं ।
प्राणिहिंसां परिव्रक्ष ।
बहुनिवेदवान् भूषं ॥ ७२ ॥

हर्षविष्टसते वाचो ।
विवेश स वनं घनं ।
क्रीडते पतिना सार्वीं
चावद्वाचात्मदृश ॥ ६१ ॥

मरणात्मिसुखे । इ उत्तरा-
गिसुखो हिमवत्यार्च्छ म ॥
B मदहन् ॥ E मविष्टा ॥

165. a B तते ॥ K दानल्, corr.
to दावानाल्; E दावानि
(spoiling the metre) ॥

D विवेश for निविष्टो; E for
this pāda: प्रविष्टो मृतश्च ॥
० E ins. ततो before निः ॥ K
० कलुषी, corr. to ०कलुषी ॥

देवविदिवि, B देवदिवि,
F देवविदिवि ॥

6. b read लक्ष्य० This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *fowler*: ततः लक्ष्यमातानमपश्च-द्विगतत्वः; । यच्चवच्चविस-जाता सम्ये आजातामिद्ध-वत् ॥

दिति श्रेष्ठः तत तथेरी-
द्वैन्यवर्थमिति भावः प्रा-
क्युप्रसंव हि प्रातान्पुण्य-
प्रसंव ॥ Lanceus (p.
238); 'Le idien pigeon
jouit tous les jours du
plaisir du coucher du
soleil, et sa femelle, du ciel
solaire du pigeon; cela
fut la conséquence de leur
mérite antérieur.' Italo
Pizzi (p. 158) simply omits
the whole stanza, without
indicating this omission in
any way.

188. b Parah च for स ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāśagara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, चृतः for चृतिः in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता॑ श्यः *within the line.* The sign क is a hyphen, which in Nāgari MSS. frequently occurs at the end of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a wrong place.

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows must burn themselves, the interpolator of A² is an adversary of men's and women's burning themselves alive. Hence he corrects in 64 d the true fire of the text to a *metaphorical* 'fire of penance',¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrnabhadra's forest-conflagration. As he does not think his correction of 64 d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the न्यायमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrnabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यस्त् in a, and सा खं in c, and Schmidt's सूर्यसि are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pandits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सूर्यसि is quite right (सुरी आस), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrnabhadra gives an abbreviation stands at book xii. 148, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8, 11, 12, 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörlich zu Mahābhārata, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपीतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: ‘Having regarded the male dove as her god, she became a goddess, and day by day enjoyed godly (i.e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.’ Her कपीतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A’s wording is an alteration; for to देवविष्वि मोहते, as the other MSS. read, corresponds M.Bh. xii. 149, 13: ततः खर्गस्यमातानमपश्चदिगतज्वरः । यच्चगच्छसिद्धानां मध्ये भाजनमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A’s text, adopting the rest of it; for all these verses go back to the same interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūrvabhadra’s books III and IV respectively, i.e. of the *textus ornatiōr*, he follows in our passage in some places one single MS. (A), though all his other MSS. agree against A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A throughout, he chooses at random the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatiōr*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.¹ The editions of the two Hindu editors, Jīvānanda Vidyāsāgara and Kāshināth Pāndurang Parab, are even more worthless than Kosegarten’s. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pandits based their texts on materials independent of Kosegarten’s edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey’s *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāśāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūraṇa III. xii (Sār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i. e. the cohabitation with her उपपति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.¹ In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समारुद्धालिंगं करोषि तत्त्वं भर्तुः सत्त्वं (सत्त्वः?) अपमृत्युक्तस्य संचरति। भर्त्ता पुनरन्वद्वर्षेणशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्षयने, भर्तुसत्त्वोपमृत्युस, लङ्घतर्ता, and अन्यद्वर्षेणशतदद्यं. Pūrnabhadrā's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A¹ has अयोनिलिंगसर्पनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगसर्पनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrnabhadrā's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrnabhadrā, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 89, no. 34.

MSS. (तदेवालिंगय मां । एवमुक्ता तामालिंग स्कंधे छात्वा तमेव देवदत्तमुवाच; Bühler's text ins. स before स्कंधे, om. एव after तम्, and ins. अय् after देवदत्तम्). But A¹, in consequence of his first alteration of the text (अयोनिं निं), alters again, continuing after आलिंगः त्वं स्वभर्तुभक्तानां मुख्या नारीणां । यदेव ब्रह्मत्रतं परसंगे ५पि पालितवती । मदाशुर्वृच्छिक्ते ५त्प्रमृत्युविनाशार्थं च तमेवं छतवती । तमेवमुक्ता । सखेहमालिंगितवान् । स्वस्कंधे तामारोय । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232): "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärstdu-besser,' &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to बभाम (212, 11) reads: नृत्यं छात्वा । हे ब्रह्मत्रतधराणां धुरीण । त्वयाऽपि मश्युपक्षतमित्याद्युक्ता । स्कंधादुत्तारितः ॥ सकलस्वजनां² अये तथोद्भवयोरपि तत्तद्वाणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च बभाम । तत्र तत्र । स तद्वाणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umhergetanzt war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Haustür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden').³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्यूर्ध्वनिक्षेपेन नृत्यन्सकलगृहद्वारिषु बभामः (!); Bühler (19, 24): ततस्य तूर्ध्वनिक्षेपेन नृत्यन्सकलगृहद्वारिषु बभाम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 8, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be proved, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing quite sure is that A is the copy

¹ Read ५प०. The same mistake in A¹, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read ऋस्वजनानां.

³ Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A. into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 āhāramātrārthī down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 na vidvān inclusive to p. 3, 25. The text between dhūrvodhārau and āhāramātrārthī 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to āhāramātrārthī has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS. Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class:

H }
I } the Hamburg MSS.

Textus simplicior, σ -class:

σ = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrnabhadra's recension:

bh Ψ A, the MSS. just mentioned.

Mixed recensions:

Bh } the MSS. just mentioned.
 Φ }

Π^1 = Decc. Coll., Bhandarkar, Report 1894, No. 371.

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against HIBh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādu, mātula, gītena!' vārito na mayā sthitāḥ.

18 'āpūrvo 'yam manīr baddhaḥ: samprāptam gītalaksanam.'

19 cakradhara āha: 'katham etat?' so 'bravīt:

21 asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryatati.

Variants of hōsprBΦ.

270, 17 Φ gī, om. tena || hōsprB mayā proktōpi na sthitāḥ, Φ mayāt yuktō na sthitāḥ || **18** pr bāndhaḥ || Φ samprāptā || **19** σ suvarṇpasiddhir abravīt || **21** prB om. astī || Φ uddhamo; σ uddhatanāma|gardabhaḥ; Φ rā-sabhaḥ for gardabhaḥ || After gardabhaḥ hōsprB ins. prativasati sma || hprB om. ca || σ om. divā; s daiva, hΦB sadaiva, pr saṃdañña for divā || **22** hōsprB karma for bhārodvahanam || After paryatati pr ins. tata, B tataḥ; then hōsprB ins. pratyūṣe (Φ pratyūṣam, h-Φ add. vāṇḍhanabhayāt, pr bāndhanabhayāt, B bandhanabha-yāt) svayam eva, then σ bāndhanasthāne samāśrayati, hs gr̄ham yā, h adds ti, Φ rajakagrhe yāti, prB rajakagrhem ayāti; then hōsprB rajaklōpi tam (hprB tatas tam, s tatas tvāñ na for tam) bāndhane, σ niyukte, s yunaktiḥ, Φ na yunuktē, h na yuktē, pr °na niyuktiḥ, B °na niyunakti || **271, 1** hōsprB atha for athānyadā || σ om. tasya; s tasmin || hsΦ om. rātrau || σΦprB om. kṣetreṣu; hs kṣetrāṇi || After paryatataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || hōsprB kadācīn || hōsprB saha for sārdham || hōsprB samjātā for babhūva || **2** σ sa uddhato, hsΦ sa ca pīvaro, prB sa ca pīvaratvāt (B °tvād) for tau ca || hōpr vṛtti°; Φ vāḍitamgām || Φ om. karkatikākṣetreṣu praviṣya; hōsprB karkatikākṣetre (pr °kṣoira for °kṣetre; prB add. śrgālasahitaḥ) praviṣati; then Φ ins. karkatikā-bhakṣyanam karoti | pratyūṣe sthagrhaṇaḥ thāti | tathā śrgālaḥ ca; σ ins.: tasya ca prītāto lagnāḥ | śrgālaḥ praviṣati; hs ins.: tathā śrgālaḥ; h adds ca; then hōsprB evam (s etadaśai for evam; h adds tau) dvāv api rātrau (hs yathocchayā for rātrau) karkatikābhakṣyanam kṛtvā pra° svasthānaṇi vrājataḥ; prB ins.: evam tau yadrcchayā virbhāti kābhakṣyanam (B cī for vi°) kṛtvā pratyaham pratyūṣe svasthānaṇi vrājataḥ; Φ om. this sentence || **3** Φ atha kadācīn madoddhetena rāsabhaṇi tena kṣetra-maṇḍhyasthitena śrgālam abhiliṭam; hs atha kadācīt tena (h adds saha) madoddha-tena (l. madoddhata) rāsabhenābhikitam | s adds kṣetramadhye, h adds kṣetramadhye after bhagnisuta (sic!); prB atha kadācīt tena madoddhetena rāsabhenā kṣetramadhyasthitena śrgālo 'bhikitah; σ atha kadācīt tendbhikitam || **5** pr paśya 2, B paśya paśya || Φ paśyat || atīvatīrmmalā rajaṇi, s paśyātām nīrmalām rajaṇi, h paśyātām nīrmalārājaṇi, σ paśyātām nīrmalām rajaṇi || Before tat, s ins. sa āha || **6** Φ karisyāmīti || hōsprB ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gītañ before karomi || hs karomīti || σ śrgāla for sa || σ ins. bho after āha || σ māmakā, s tana for māma || h alaṁ for māma || s ki for kim; hs om. kim ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic chṛgālena sārdham maitrī babhūva. **2** tau ca vṛtlibhāṅgam kṛtvā karkaṭikākṣetreṣu pravīśya tatphalabhakṣaṇam **3** svechhayā kṛtvā pratyūṣe yathāsthānam vrajataḥ. atha kadācit kṣetram **4** dhyasthitena tena cōddhatarāśabhenā śrgālo 'bhihitah: 'bho bhaginīṣuta, **5** paśya! atīvanirmalā rajani. tad aham gitam kariṣyāmi. tat **6** katamena rāgena karomi ?' sa āha: 'māma, kim

Variants of HIBh, bhΨ II¹II²II³A.

270, 18 A baddhā ||

22 II¹II²II³ rajakasya gr̥he ||
bh bhārodvāhanam || H rādrav ||

271, 1 II¹II²II³ tathānyadā ||

2 HIBhΨ vṛtlibhāṅgam, A vṛtti**bhāṅgam**, II¹II²II³ varttibhāṅgam || H karka [new line] kākṣetreṣu, I karkkepihā^o || A tatphalam bhakṣaṇam ||

3 bhΨ II¹II²II³A svasthānam || II¹II³ kṣetramadhye sthitenā ||

4 bhΨ II¹II²II³A om. tena || bhΨ madoddhatarāśabhenā, A madoddhatarābhābhena, II¹II² mahoddhatarāśabhenā, II³ mahodatayāśabhenā ||
A bho bhaginīṣutā | paśyatīvaṇnīrmalarajanī ||

6 HI kariṣyāmī || HI kathamena || ΨII¹II²II³A prāha ||

anenānarthapracā⁷ lanena? yataś cauryakarmapravṛttā vayam. caurajā-
rair nibhṛtair eva **8** sthātavyam', iti. uktam ca:

9 kāśī vivarjayec cauryam, nīdrālūś carmacaurikām,

10 jihvālulyam ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadīyagītam śāṅkhaśabdānūvādi, na madhuram', iti dūrād

Variants of hsprBΦ.

s nendnarthapralāpitena, Φ anendnarthē pralāpena, σ anendnarthacālanelāṇi, h vr̄thā-
pralipitena; prB anena, then pr vr̄thārthapralavalapralapitena, B vr̄thārthapracāla-
nena || **7** Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmapra-
vṛttair, prB caurakarmapravṛttiā || prB āvāṁ for vayam; σ om. vayam || Φ ins.
tan, hs tam after vayam || hsΦprB transp.: ni° (h nibhṛtam, pr nirvṛttaiś; prB
add ca) cari°; Φ caurai, h caurair jāraḥ || prB atra for eva || hsΦ om. eva ||
8 hsΦ stheyam || prB om. iti || hs ins. nayaḥ, s nayaḥ after iti || pr om. uktam
ca || hs ins. yataḥ after uktam ca || **9** σ kāśam, s prakāśam, Φ hāsyam, pr koś,
B kāśī || s varjyayaś || Φ caurya, σ cauro || First pāda in h: caurānām varjyayet
kāśāṇi || Φ nīdrālubdhāś || s carmmacorakah, B sa ca caurikām || **10** Φ jihvā-
lulyam || σ rogārto; pr rujākrāṇto, B rujākrānto for ca rogādhyo || σΦprB jīvitam,
s jīvamitam || **11** hsprB aparam, Φ param for tathā || σΦprB tvadīyam;
Φ om. gitam || prB om. śāṅkhaśabdānūvādi; Φ śāṅkhaśabdānūkārī, s śāṅkhaśabdā-
nūkārāṇi, h śāṁśāśabdānūkāram; σ kaṭhoram for śāṅkhaśabdānūvādi || hs om.
na madhuram; ΦprB na madhurasvaram; prB add śāṅkhaśabdānūkāraṇi ||
hsΦprB om. iti || Φ ins. ca after api || **12** σΦprB śrūyate for śrūtvōthāya ||
sΦprB ins. tad atra, hs tatra before kṣetrā; then σ kṣetrararakṣakāḥ puruṣāḥ
prasuptas tiṣṭati, hs kṣetre rakṣapuruṣāḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣāḥ
supitā i samti (B suptāḥ santi), Φ kṣetrāpālāḥ puruṣāḥ prasuptās tiṣṭantī; then σ sa,
prB ta, Φ te ca; then hsΦ samutthāya, prB uitthāya; then σ saṁḍhanām,
h vadhavaṇḍhanāṇi, Φ baṇḍhaṇi, badhaṇi vā, s vaṇḍda vā, prB vadhaṇam baṇ-
ḍhaṇam vā; then hsΦ vidhāsyati, prB kariṣyamī || **13** σ tāṁ for tāvan ||
σ amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayīś; then σ karkaṇi,
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhītikāḥ, pr cirbhītīya, B cirbhītīḥ || hsΦprB om.
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyāpāro bhava,
prB mā twam avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||
σ gardabhaḥ, Φ rāśabha, hs sa || hsΦprB āha || s aho for bho; then h na, σΦprB
na twam, s twam na; then hsΦB vetei, pr cetei; then hsΦ vanāśrayatvād; then
14 sΦprB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||
σ om. te° bha° u° ca || sΦprB tenaśtad, h tenaśvam, sΦprB bravīṣi i uktam; then
hsprB ca, Φ caḥ; then sΦ yataḥ || **15** σ om. this and the following line ||
pr śāratyotnāhate || pr dūra, Φ dūre || **16** hsΦprB jāyate for viśati ||
hsΦpr karṇe, B karṇe || prB gītajhamkārājā, h gītajhamkārājā, s gītasamkārājā,
Φ gītādhyamkārājā ||

api 12 śrutvōttihāya kṣetrarakṣā ‘bandha ! bandh !’ aīvāṇ viḍhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ! tac chrutvā rāśabhaḥ prāha : bhoḥ! vanāśrayatvād 14 gītarasam na vētsi ; tenāitad bhaṣasi. uktam ca :

15 śarajyotsnāhate dūram tamasi, priyasaṁnidhau,
16 dhanyānām viśati śrotre gītasaṁskārajā sudhā.’

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracālenena; Π¹ anenārthapralapane, corr. to anena vyarthā°, which is the reading of Π²; Π³ anena vyarthapralapitenā ||

7 H I (not Bh) °pravṛtyā, Π³ °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair || HIBh nirbhṛtair ||

9 H IΨA kāśī || Bh cauram for cauryam || Π¹Π²Π³ °corikām ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitam ||

11 bhΨ tadā || bh tvaḍīyagataṁ, Π¹Π²Π³ tvaḍīyam gītam || A śaṅkhavādā-nuvādi, bhΠ¹Π²Π³ śaṅkhanādānuvādi, Ψ śaṅkhanānudānādi, corr. to śaṅkhanā-nunādādi || HIBhΠ¹Π²Π³ naṁ for na || A ayi for api ||

12 A kṣetrapurāṣā, Π¹Π²Π³ kṣetrarakṣakāḥ puruṣā, BbhΨ kṣetrarakṣāpuruṣā || bhΨA bāṇḍham vadhām ca vi°, Π¹Π²Π³ vadham vāṇḍham ca vi° ||

13 bhΨA āha ||

14 Bh gītam rasam || bhΨA ins. tvam, Π¹Π² ta tvam, Π² tat tvam before gīta° || bhΠ¹Π²Π³ ins. na between tvam and gīta°, om. na before vētsi || Π¹Π²Π³ jānāsi for vētsi || Bh na vedmi || bhΠ¹Π²Π³ vravīśi, Ψ bravīśi, A bavīśi || 15 H I śaratyotsnāhate, Bh śaratyotsnāhate, Ψ śaratijyotsnāhate, Π¹ kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]tenāhate, Π³ kṣūrajanotsnāhate, Π² drārajanayotsnāhate || A pūrām, Π² dūre || Π¹Π² priyasaṁnidhau || 16 bh śrote; corr. from śroṭre || bhAΠ¹Π²Π³ gītajhāmpkārajā; Ψ gītajhāmpkārajā, jhāṇ being very similar to śam; hence P gītaśamkārajā ||

17 śṛgāla āha : 'māma, asty etat. param kāthoram unnadasi. tat **18** kim tena svārthabhramśinā ?' rāsabha āha : 'dhig mūrkha! kim **19** aham gitam na jānāmi ? tac chṛuyatām, tasya bhedāḥ : tad yathā :

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatih,

21 tānās tv ekonapañcāśat, tisro mātrā, layās trayah ॥

22 sthānatrayam yatinām ca, ṣad bhedāś ca, rasā nava,

23 varṇāḥ sat, trimśat bhāṣāś, catvārimśat tataḥ smṛtāḥ ॥

Variants of hōsprBΦ.

17 h māna, σ māmaka ॥ Φ asyaltat ॥ σ param na vēsi tvāṁ kevalam anudiśate kiṁ tena, &c.; s param na vēsi gitam i tac chrityatām, &c.; Φ param gitāḥ kālāḥ annatāsī ta kiṁ, &c.; h param na vēsi gīta tvāṁ kevalam unnadasi i tat kiṁ, &c.; prB param na vēsi tvāṁ gitam i kevalam unnadasi ॥ tat kiṁ, &c. ||

18 σΦ svārthabhramśena, prB svārthabhramśakena; σ adds kiṁ ॥ h sōvratī ॥ σ gardabha ; Φ rāsabhaḥ ॥ Φ om. āha ॥ B dhig twice ॥ Φ jānāsi ॥ **19** hσΦprB om. gitam after ahaṁ, inserting it after jānāmi ॥ Φ tarhi for tac ॥ h bhedāḥ ॥ hōs om. tad yathā; prB tad yathā tasya bhedān śṛṇu (B °ñ chr°) ॥ **20** σprB mūrchanās caikkā ॥ h °vīṁśati ॥ **21** σ tānā ekona°, h tānāny ekonapamoṣā, pr tānā tv ekona° ॥ σ tisras tūlā for tisro mātrā ॥ σ layas ॥ In Φ the fourth pāda runs thus: ity eta śrutimāṇḍalam; in prB ity etat svaramāṇḍalam ॥

22 σ yajñānā ॥ Φ (transp.) ca jātīnānā ॥ s om. ca ॥ Second pāda in σ: sat kāvyanī rasāś ca sat, pr ṣadgasya, then one akṣara left free, then sa rasā niva; B ṣad ḍāsyāni rasā nava; hs saṭsasyāni (s ins. ca) rasāni ca; Φ saṭsaividā rasā navā ॥ **23** s varṇṇā, Φ varsā, B (not pr) rāgāḥ for varṇāḥ ॥ hσΦprB triṇīsatir ॥ sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvāś ॥ Fourth pāda in σ: saṭca-tvārimśatih smṛtāḥ, hspr dvicatvāriṁśatī (pr adds h) smṛtāḥ (h om. h), B catvāriṁśat tataḥ smṛtāḥ, Φ dvicatvāraviśatis tathā i mātrā ॥

272, 1 h paṇḍastīhyadhike;

Φ paṇḍasītyadhike ॥ σ caītad ॥ Second pāda in hōprB: gitāṅgānām satām smṛtām, s gitāṅgām satatām smṛtām, Φ gitām ॥ nāgānām satām ॥ (om. smṛtām) ॥ After line 1 σΦprB insert a half sloka; first pāda σhΦprB: svayam eva purā proktām (h śāstre for proktām); second pāda: σ svayam eva śruteḥ priyam, Φ Bharatena śrutanī śriyam, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ॥ **2** sB om. this line ॥ h gitāṅgīḥ saha samvṛtam ॥ σΦpr vṛtam ॥ **2**a B om. this line ॥ hσΦpr karṇe ॥ h saradi ॥ **3** Φ nānya-hātāpriyam loke ॥ s param for priyam ॥ σ ḍāsyate, h durlabhaḥ, for dr̄ṣyate ॥

4 σ śuṣkasnāyurasāsvādās, hsB śuṣkasnāyusvarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasnāyūḥ svarāhlādāt, Φ śuṣkasnāccurāhlādāt ॥ Fourth pāda in σ: tyakta ḫkṣena Rā°, pr tyaktaś Tryakṣenā Rā°, B Tryakṣam jagrāha Rā°, s ya(or yu)ktas Tryakṣenā Rā°, h paktas Tryakṣenā Rāvāṇaḥ, Φ paktas Tyakṣenā Rāmanāḥ ॥ **5** Φ tvāṁ; hōs om. tvāṁ; prB bhaginīsuta for tvāṁ ॥ prB vadān for vadāśi ॥ Φ manasānti for va° ni° ॥ σΦprB om. ca ॥ **6** σ māmaka, Φ maṇi ॥ Φ mady for yady ॥ σ om. tad aham ॥ sΦprB ins. tāvad after ahan ॥ h dvāradeśasthāḥ, σ vṛttidvārasthitāḥ, s vṛttedvāridereshasthāḥ, pr vṛttier, B vṛter, prB dvārasthitāḥ, Φ vādiddvārasthitāḥ ॥ hōkṣetram, prB kṣetrapam for kṣetrapālam

- 272, 1** pañcāśītyadhikaṁ hy etad gitānām ca śatam smṛtam,
2 suvarṇaracitaṁ śuddhaṁ gitāṅgaiḥ sakalair yutam ||
2 a dhanyānāṁ jāyate karṇaiḥ viśeṣāc ḥaradī sthite ||
3 nānyad gītāt priyaṁ loke devānām api dr̄syate;
4 śuṣkasnāyuravālhādāt Tryakṣaṇ jagāda Rāvaṇaḥ ||

5 tat katham tvam mām anabhijñam vadasi, nivārayasi ca? ' śr̄gāla **6** āha :
 'māma, yady evam, tad aham vṛttidvāraṣṭhaḥ kṣetrapālam **7** avalokayāmi ;

Variants of HIBh, bhΨII¹II²II³A.

17 II¹II²II³ tat for asty etat || II¹II²II³ kaiḥorāvaraṁ nadasi ||

18 II¹II²II³ tenārthaḥbhramśinā ||
 bhA dhig 2, Ψ dhig dhig ||

20 HIBhΨA °viṇśati ||

21 bhΨA tānā ekona°, II¹II³ tānāś cēkona°, II² tānāś caikona°; Bh tv enako°
 for tv ekona° ||

22 bhΨA II¹ ṣad ḫasyāni for ṣad bhedāś ca (cp. the reading of s), corr. in II¹ to
 ṣad jasyāna; II² ṣad jasya ca; II³ ṣad gasyāna || HII bhedā || Bh ṣad ākārā rasā
 na 1 om. va ||

23 ΨII¹II³ triṇśatir, bhAII² viṇśatir || bh bhāryāś, A bhāvāś || II¹II²II³
 (om. tataḥ) smṛtā, II¹ vudhaiḥ, II²II³ budhai ||

272, 1 HIBh °tyadhiκām, in bh corr. by cop. to our reading; A °tyadheκam ||
 HI spatpat for hy etad ||

2 bhΨII¹II²II³ vṛtaṇ, A dṛtaṇ for yutam ||

2a bhΨAII¹II²II³ om. this line || Bh karṇne || **3** bh gītavāraṇ or gīta-
 dvāraṇ for gītāt priyaṁ, corr. by cop. to gītakaram; Ψ gītadvāraṇ, A II¹II²II³ gītā-
 varan || **4** bhΨII¹II²II³ °snāyuravair Iṣaṇ, A °snāyurāviveśaṇ || Bh °ravā-
 lhādāt || Fourth pāda in bhΨAII¹II²II³: rāraṇje Rāvaṇaḥ purā (II¹II³ puraḥ) ||

5 Bh om. tvam || Bh nivārayisi ||

6 bhΨAII¹II²II³ vṛtiḍvāraḍeśaṣṭhaḥ, Bh vṛtiḍvāraḍeśaṣṭhaḥ (see the corrupt
 reading of HI in the text) ||

tvam punah svechayā gitam kuru!' 8 tathā cānuṣṭhitē gardabha utkandharo bhūtvā śabdāyitum ārabdhah. tataḥ 9 kṣetrarākṣakā rāśabhaśabdām śrutvā krodhā dantān dantaiḥ pī 10 ḍayanto lagudam uddiṣya dhāvitāḥ. sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprsthē patitāḥ. tataś ca sacchidrolakhalam gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāśabho 'pi jātisvabhā-vagatavedanāḥ 13 kṣanenābhuyutthitāḥ. uktam ca:

Variants of hōsprBΦ.

7 h om. svechayā || 8 hōsprB *tathānuṣṭite* (B °ṣṭhi°) || After *tathānuṣṭite* σ tadgitam ākarṇya | tato lakutam utpādyā pradhāvitāḥ (l. 10), s rāśabharatitam ākarṇya kṣetrapālāḥ krodhā daṇṭān lagudam udgamyā pradhāvitāḥ (l. 10), h utkandharām kṛtvā riṇkatum āravdhāḥ | tato rāśabharīṇkitam samākarṇya kṣetrapālāḥ krodhānuḍattāmusaya lakutam udgamyā pradhāvitāḥ; Φ uktam-dhararikīṇtum āravdhāḥ || tato rāśabhaṇriṇkitu samākarṇya kṣetrapālāḥ krodhā daṇṭās carevayan | lagudahastāḥ pradhāvitāḥ (l. 10); prB rāśabharatiṇam ākarṇya kṣetrapāḥ (pr addis i) krodhād daṇṭān gharṣayan pradhāvitāḥ (pr °to, om. i; ll. 10, 11); yāvad rāśabho ḍṛṣṭas (pr hṛṣṭah i) tāval (pr tāvat) lakutapra-hāris tathā hato yathā pratādito bhūpṛsthē (pr °ṣṭe) patitāḥ (pr om. h; l. 11) || 10 h samastakena for sametya || sΦ om. ca after sametya || Φ *pratādito* || 11 σ bhūmāu, Φ bhāmāu, h bhūpṛsthē, s bhūpṛsthō || Φ *pataṭṭīḥ* || prB tataś ca sacchidrolakhalas baddvā gato mūrṣo (B om. mūrṣo) bhūyo (pr addis i) pī (12) *prasuptāḥ*; σ tato grīvāyām udūṣalam baddhvā bhūyo 'pi (12) *prasuptāḥ*; s tataḥ succhidrodūkhala | vaddho gatāmarṣo bhūyopī (12) *suptāḥ*; h tataḥ cchidro-dūṣalam vardhā kṣetrikaḥ *prasuptāḥ*; Φ tataś ca tacchirodhātudūṣalam gale baddhvā (12) kṣetrikaḥ *prasuptāḥ* || 12 Φ om. 'pi after rāśabho || s *svajā-tisvabhāvān gatavedanāt*; or *svajātisvabhāvāt kṣanenōthitāḥ*, h *svajātīprabhāvād gatavedana kṣa°*; prB *svajātisvabhāvād* (pr °prabhā° for °svabhā°) *gatavedanāḥ* (pr °tāva° for °tave°) kṣa°; Φ *jātisvabhāvād gatavedanām kṣanena utthitāḥ* || 13 σ om. uktam ca || 14 F sārameyasvarāśvānām, σB sārameyasya cāśvasya, pr sārā-mayasya vāśvasya, h sārameyasya dāsasya || Bpr rāśabhasya viśeṣataḥ (pr °nah) || 15 h pati, s parajo || hs °janita || 16 σ tataś ca rāśabho 'pi tad evōḍūṣalam ādāya vṛttim cūrṇayitvā pa° ā°; s tatevōḍūṣalam, Φ tataḥ ca deva udūkhalaṇm, then sΦ with σ (only s vṛttim); prB tatas tam evōḍūkhalaṁ (pr °ṣa° for °kha°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇṇa°) palāyitum ā°; h tathā ca || tad evōḍūṣalam ādāya vṛttim bhūrṇayitvā pa° āravdhāḥ || 17 hōspr etasmīna a°, prB atrāmītare || hōsprB ins. 'pi after ḍṛgālo || hōsprB dūrād eva (pr addis m) tam ḍṛṣṭva (s ḍṛṣṭam) sasmitam (h savismitam) (18) āha | (19) sādhū mātula, spr gīten(21)ēti, σΦB gītena mayā proktō (Φ yukto for proktō) 'pi nā sthitāḥ, h gītena nivārito na mayā sthitāḥ, om. the second part of the sloka; 20 σΦB apūrvo 'yam maṇir baddhāḥ | (B om. i) samprāptam gītalakṣaṇam (B °ṇam) ||

14 sārameyakharāśvānām, gardabhasya viśeṣataḥ;

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛtiṇi bhaṅktvā kanṭhastham ulūkhalam ādāya palāyitum **17** ārabdhah. asminn antare śrgalo durāt tam avaloky **18** ēdam uvāca: **19** 'sādhu, mātula, gīt' **21** ēti.

Variants of HIBh, bhΨΠ¹Π²Π³A.

8 bhΨΠ¹Π²Π³ *tathānuṣṭite*, A *tathā* (corr. by cop. from *teihā*) *anuṣṭite* || A *bhūyā* || Π¹Π²Π³ *śabdayitum* || **9** bhΨAΠ¹Π²Π³ *kṣetrapālā* || Bh *tataḥ kṣetrarakṣakārā* tat *śabdāṇi* || bhΨA *rāśabhaśabdītam* || bhΨΠ¹Π²Π³ *samākarṇya*, A *śrutvā samākarṇya* || bhΨ *dāmair* || ΨA *nīḍayamāṇo*, bh *nīḍyamāṇo*, Π¹Π²Π³ *nīḍyamāṇo* ||

10 Π² *lakūṭam* || bhΨBh *udyamya*, A *udyasya*, Π¹Π²Π³ *udgṛhya* for *uddiśya* || bhΨAΠ¹Π³ *pradhāvitāḥ*, Π² *pradhāvitā* || bhΨAΠ¹Π²Π³ *pratāḍito* || **11** A *yāva rūvīprṣṭe ya* (*ya* del. agin) || Π¹Π² *bhūpṛṣṭe*, corr. in Π¹ to *bhūpṛṣṭe*, which is the reading of Π³ || HI *sacchidrolūṣalam*; bh *sacchidrodūṣalam*; Ψ *sacchidrodūṣalam*; A *sacchidraudūṣalam*, corr. to *lāṇi*; Π¹Π²Π³ *sacchidram udūkhalam* ||

12 HI *badhāḥ* || HI *kṣetrāpālāḥ* || Π¹Π²Π³ *prasuptāḥ* || bhΨΠ¹Π³ *svajātiśvabhvāgatavedanāḥ*, A *svajātiśvabhvāgatavedanāḥ*, Π² *svajātiyagatasvabhvāvadanaḥ* ||

13 Π¹Π²Π³ *kṣanenāpy utthitāḥ* || **14** Bh [°]*kharāśvānām*, corr. by cop. from [°]*khakharāśvānām*; bhΨA [°]*kharāśvasya* || Π¹ *sārameyasya cāśvasya*, corr. from other akṣaras, the last of which being *śvānām*; Π² *sārameyasya cāśvasyam*, Π³ *sārameyasya vāśvasya* || **15** bh *prajārajanitā*, A *prahārajanitavetyāḥ* || **16** HI *vṛttim* || HI *ulūṣalam* || bhΨAΠ¹Π²Π³ *tataś ca tam evōḍūṣalam* (A *eva udūṣalam*); in Π¹ corr. to *evōḍukhalam* (which is the reading of Π²Π³) *ādāya vṛttim* (Π¹Π² vṛtiṇi) *cūrṇayltvā pa^o ḥo* || **17** bhΨAΠ¹Π²Π³ *etasminnī* || Bh *dūrattarāt* for *dūrāt* || Bh *gītenēti* || bhΨAΠ¹Π²Π³ *śr^o dūrād eva taṇi* (Π¹Π²Π³ enām for *eva etāṇi*) *dṛṣṭvā sasmitam* (A *sasmitāṇtam*) (**18**) *idam āha* || (**19**) *sādhu mātula gitena vārito na mayā sthitāḥ* | (**20**) *apūrvo 'yam maṇir baddhaḥ* (A *baddho*) *samprāptiṁ gitālakṣaṇam* ||

21 bhΨA add *iti* || Ψ adds *kathā* 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ¹Π²Π³A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhāṅga*) ; 272, 2 a (an interpolated half śloka) ; 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bhΨΑΠ¹Π²Π³). Besides, in 271, 11 Bh.HI read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *sabdānuvādinam* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14².24, 266, 10 (HI blunder: *venivaccharājāḥ*, Bh wrong correction thereof: *vṛṇvavatēarājāḥ*).³ 269, 22 (*palāyanarīṣayāḥ* Bh.H and *jalāśrayām* Bh.HI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in Bh.H; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (Bh.HI *vayamp* for *vanamp*; but *vanamp* must be the original reading, as it forms the contrast to *gr̥ham*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *tr̥ṇākā tu*; corruption in Bh: *tr̥ṇikā tu*; correction thereof in HI: *tr̥ṇā* [I *tr̥ṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh.H). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatrum*; corruptions thereof in Bh and I; Bh: *hataśatrum*, I: *hataḥ śatru*). 6 (same gap in Bh.HI). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of Bh.HI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (Bh.I °*gatir*, Hh °*gati*, for °*matir*). 285, 21 (Bh.HI *arddhodite* for *anuddhānah*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणि: . Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 30 f.

² Simpl. MS. h has a compound: °*māhāmāṇsāvikrayasādhaakaṛtiiprabhṛtīnām*, but it adds *ekatamaḥ* ||

³ As to *Vināvatsa*, cp. Speyer, Studies about the Kathāsaritsāgara, Amsterdam, 1908, p. 5.

a minister.¹ Hence we must conclude that, in the fifth book, not Bh, but the bh Φ-class has preserved the genuine text of Pūrnabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bh Φ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrnabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrnabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrnabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under ए was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिगंबराणि inserted only in Bh in due order); 132, 8

¹ See *prāśasti*, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly all the text of Pūrnabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

⁴ l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrnabhadra's text which forms the stock of books I to III in BhΦ, does not contain the genuine wording, but an adulterated one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

Discussion illustrated by text of Tale I, xiii, Lion's retainers outwit camel.

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H.I.

Our text p. 75, 18.

Bh (exactly as in the MS.).

18 bahavaḥ panditāḥ kṣudrāḥ, sarve māyopajivinah ।
 19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ॥
 20 Damanaka āha । katham caitat । so 'bravīt ।
 22 asti kasimīści nagare vanīk Śāgaradatto
nāma । sa uṣṭrasatam 23 bahumūlyacelakasya
bhṛtvā kasyāmēcid dīśi prasthitāḥ । atha tasya
 24. Vikaṭanāmōstro 'tibhāreṇa nipidito visrasta-
sarvāṅgi niśceṣṭah 25 patītāḥ । tato vanīk ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā 26 'aranyabhūmir iyan viṣamā, asmin
sthāne na śakyate sthātum' 27 iti Vikaṭam
viḥāya prasthitāḥ । tasminī ca sārthvā-
he gate Vikaṭah 28 śānaiḥ śānaiḥ sampcarāni
śāṇap bhakṣayitum ārabdhāḥ । evam asau
 78, 1 katipayair evāhobhir balavān sa-
vṛttih । tasminī ca vane Madotikāt 2 nāma
śīphalī pratīvatasī sma । tasyānucarā dvī-
piyāsagomīyavāḥ । 3 atha tais tād vanam
bhramadhibhiḥ dṛṣṭāḥ sārthvāhapaṭibhras-
taḥ sa uṣṭrah । 4 tam cāvijñātapūrvātīpam
hūṣyajaukam dṛṣṭvā śīphalī pṛṣṭavān ।
idam 5 apūrvam sattvam iha vane prc-
chyatām । kas tvam asi । tato 6 'vagatataitvā-
rtho vāyaso 'bravīt । uṣṭro 'yam loke pra-
khyātanāmā । 7 tataḥ śīphena pṛṣṭāḥ । bhoḥ,
kutas tvam iha । tena cātmāno yathā-8vṛttavi-
yogaḥ sārthvāhāt samākhyaṭāḥ । &c.

vahavaḥ pamditāḥ kṣudrā sarve māyopajivinah ।
 kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā ॥ 306
 Damanaka āha ॥ *katham etat* ॥ so 'vrutti ॥
 asti kasimīści nagare vanīk Śāgaradatto
nāma । sa uṣṭrasatam bahumūlyasya celakasya
bhṛtvā kasyāmēcid dīśi prasthitāḥ । atha tasya
 Vikaṭanāmā uṣṭro 'tibhāreṇa nipidito visrasta-
sarvāṅgi niśceṣṭa patītāḥ । tato vanīk ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā aranyabhūmir iyan viṣamā 'smīn
sthāne na śakyate sthātum iti Vikaṭam
viḥāya prasthitāḥ । tasminī sārthvā-
he gate Vikaṭah śānaiḥ śānaiḥ utthāya sampcarāni
śāṇap bhakṣayitum ārabdhāḥ । eva ca sau
katipayair evāhobhir vvalavān su-
vṛttih । tasminī ca vane
 kadācīt tair itas tataḥ
 paribhramamāṇaiḥ sārthād bhrasṭāḥ Krathanaiko nāma
 uṣṭro dṛṣṭāḥ atīha śīphalī āha ॥ aho apūrvam idam satvāp ।
 ta jñāyatāp । kiṁ etad āranyakām
 grāmyām vā tata śrutvā vāyasaḥ āha ॥ bho svāmin
 grāmyām uṣṭranām jīvarīṣeṣaḥ । tava
 bhojyās tad vyāpādātām śīphalī ॥ na
 gṛham āgatām hanmī । uktāp ca ॥
 gṛhe satvām api prāptāpām visvastām akutoyaṇ ।
 yo hanyāt tasya pāpan syāc chatauvrāhmaṇagātakām ॥ &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrnabhadra follows Śār. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a textus *simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is twice introduced into the story, and (2) it bears two different names in the different parts of our tale. In the beginning it is called *Vikāta* with Pūrnabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the textus *simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ kṣudrāḥ¹ sarve māṇśopajīvināḥ¹²
kuryu³ kṛtyam akṛtyam vā⁴ uṣṭre kākādayo yathā⁵
Damanaka āha l kātham etat so 'bravīt⁶

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māṇśopajīvināḥ¹
kuryur dosaiṁ adosam vā uṣṭre kākādayo yathā¹
Damanaka āha l kātham caitat l so 'bravīt¹

asmi⁸ kasmīrścid vanoddeśe⁷ Madotkaṭo nāma
simhāḥ pratiwasati sma l tasya cānucarāḥ anyepi dvī-
piyāyasagomāyavaḥ⁹ sampti l atīha kādācīt tair itas tato
bhramadbhīḥ¹⁰ sārthād bhrasṭaḥ¹¹ Krathanako¹¹ nāmōṣṭro
drṣṭaḥ¹² atīha simha āha l aho apūrvyam satvas
tat jñāyatām l kim syam īranyako¹³ vā
grāmyo vā l tat śrūvā¹⁴ vāyaē āha l snāniṁ¹⁵
grāmyoyam uṣṭraḥ nāmā jīvavīśeṣaḥ tava¹⁶
bhojyaś ca vyāpādyatām l¹⁷ siṇhā āha l¹⁸ nādhām
grīhāgatām hāmī l¹⁹ uktām ca l¹⁸
grīhe śatrum api prāptām visvastām vīhitāgamaṁ¹⁹
yo hānyāt tasya pāpaṁ syā t satavrāhmaṇagāhātājām l²⁰

asti, kasmīrścid vanoddeśe Madotkaṭo nāma
simhāḥ pratiwasati sma l tasyānucarāḥ trayāḥ piśitāśino dvī-
piyāyasagomāyavaḥ l atīha tair
bhramadbhīr drṣṭas sārthāvāparibhras-
ta uṣṭraḥ l tam cājñātāpūrvāपापम
hāsyajanānam drṣṭvā simhāḥ prītāvān l
idam apūrvam sattvam iha vane pre-
chytām l kas tvam iti l tato "vagatataṭtva-
rtha vāyaso 'bravīt¹ ॥

५-

khyātānāmoṣṭro 'yam iti l tatas tona simhasa-
kāśam viśvāyanātāḥ l tenāpi yathāvṛttam
ātmāno viyogas sārthāvāhāt samākhyātāḥ l &c.

¹ I kṣudrāḥ, om. dandā || ² I māṇśopajīvināḥ || ³ I kuryuḥ || ⁴ I om. dandā || ⁵ I sōbrā-

om. dandā || ⁶ I asti || ⁷ I vanoddeśe || ⁸ I dvīpiyāvāḥ || ⁹ I °dbhiḥ || ¹⁰ I °dbhastoh || ¹¹ I Krat-

12 I double dandā || ¹³ I ins. māḥ || ¹⁴ I tachrūtrāḥ || ¹⁵ I svāniṁ || ¹⁶ I ḍastavaḥ || ¹⁷ I om. dandā

18 I double dandā || ¹⁹ I vīhitāgamaḥ with following dandā || ²⁰ I syāchatabrāhmaṇaḥ ||

In the Tale II, vi, the two genii *Karman* and *Kartṛ* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartṛṇ* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकंठकेशाचार्हन् कुर्वण्णस्¹ out of शरद्धुट्कशावमर्दनं कुर्वण्णस्.² And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो विल॒ । अहो विल॑ ।³ Pūrnabhadra here observes with his source Sār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: द्वूरावूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. मो॒२ for मो॒ मो॒), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल॒ विल॑ विल॒ इत्युक्ता, &c.⁴

Evidently this reviser used still other sources than the *textus simplicior*. For after the kathāsamgraha⁵-stanza 125, so he adds:

न नीचजनसंसर्गान्वरो भद्राणि पश्यति ।

वृषसिंहभवा प्रीतिर्जुकेन विनाशिता

चेति द्वाचिंशितमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrnabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2.23; 18, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8.17; 83, 6; 93, 9; 96, 10; 99, 5.6.11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

¹ So BhΦ.

² But cp. Variants.

³ Our text spells विल॒ । with Böhtlingk in his second edition of Pāṇini.

⁴ MS. A reads अहो विल॒ । अहे (!) विल॑ ।, taking ॒ for an old-fashioned form of त्.

⁵ This expression is to be found in Merutunga's *Prabandhacintāmaṇi* (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12:15.21 (cp. Sar. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL²Mü²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first पिंगलकः (l. 22) to a second पिंगलकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first पिंगलकः.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. मूसि for मूमी. This blunder evidently goes back to a misreading of मूमी at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a dāṇḍa, and misread मि as मि. In the same specimen Bh inserts न in l. 45, makes च्यांच् out of स्यांच् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows:

Bh
atha yady asau iha rājā, tad viśvāsasthāne caturah śāśakān dhṛtvā tatas

H I	tam	āhūya	drutataram	āgaccha ; yena	yah	kaścid	dvayor	madhye
h	tam	āhūy-		āgaccha ; yena	yah	kaścid	dvābhyaṁ	madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ; yena	dvayor	madhyād	yah kaścit	
Pür.	tam	āhūya	drutam	āgaccha ; yena	yah	kaścid	āvayor	madhyāt
Bh	tam	āhūya	drutam	āgaccha ; yena	yah	kaścid	āvayor	madhyāt

H I	rājā,	sa sarvān	etān	bhaksayisyati.
h	rājā bhavisyati, sa sarvān	etān	bhaksayisyatīti.	
Kielh.	parākramena rājā bhavisyati, sa sarvān	etān	bhaksayisyatīti.	
Pūrp.	parākramena rājā bhavisyati, sa sarvān evaitān mrgān	etān	bhaksayisyati.	
Bh	parākramena rājā bhavisyati, sa sarvān ava(!) etān mrgān	etān	bhaksayisyatīti.	

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhytvā* is the lion, and that of *āhūya* the hare. Pūrnabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrnabhadra's text as given in bhΨA; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrnabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrnabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhytvā*), which accordingly he inserted, without reflecting, before Pūrnabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is indeed the legitimate king, let him come, in order that that one of both of us who is the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a single combat¹.

¹ But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhavisyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrnabhadra deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrnabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 184, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā ki* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pañcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrnabhadra's time there existed several redactions of this work, and Pūrnabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakāri*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of separating the various recensions of the work which he was editing, he contaminated them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatiō, an simplicior, sit habenda vetustior, vel primae Pantschatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatiō, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorem accommodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adipicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatiō', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eliciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatior*, i. e. of Pūrnabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pañcatantra. I point out only the fact that the characteristic passage 4, 21 to 5, 2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pañcatantra are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pañcatantra recensions down to that of Pūrnabhadra has been established in the Introduction to my edition of the Southern Pañcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pañcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pañcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrnabhadra based his text mainly on the secondary recension of the Tantrākhyāyika (*Sār. β*), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pañcatantra. All the MSS. of Pūrnabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrnabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrnabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrnabhadrā follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrnabhadrā, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrnabhadrā's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrnabhadrā's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrnabhadrā's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; BhΦ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrnabhadrā's recension: bh N A, Ψ PL¹pPr M, BhΦ. As shown above, A BhΦp contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrnabhadrā's text is to be found in the most trustworthy MSS. of the *textus simplicior*;¹ cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrnabhadrā's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bhΨ are incomplete to-day, the MSS. N PPr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ. Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABhΦ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

Manuscripts bh and Ψ differ very little from Pūrnabhadra's autograph text.

The very fact that so many MSS. can be proved to go back to bhΨ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bhΨ. Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine with certainty. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L.v.Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigkeit sind unter denselben zwei Dichtungen, welche dem Kālidāsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumārasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension v, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: 'Die Beziehungen, die . . .'. Likewise I wanted to write Tamil- for Telugu-. Paul intended to write *hortis*, Hillebrandt *Atharvaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without seeing my blunders. For there is not only a 'Druckfehlerfeuelf', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he intended to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which would escape the scrutinizing eye of the author, when *Töchter* is impressed on his mind. Thus even modern authors on philological topics, who in the course of their studies are trained to philological *ἀκρίβεια*, and whose métier it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in their own wording evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old Hindu writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubtedly learning and thoroughly acquainted with the Sanskrit language in which they composed their works.¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he intended to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors can be proved to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1588 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umringen sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.*

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

*Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge.¹*

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn — hier! *umringt* von Gaukelspielern . . .

The same holds true in India. Even so scholarly a work as the classical author Dandin's *Kavyādarśa* is not quite free from anomalies; see Böhtlingk's edition,² p. vi. In another *sāstra*, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, Altind. Gramm. II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmans as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Pariśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have intentionally chosen the abnormal form *umrungen*.

² Dandin's Poetik (*Kavyādarśa*). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, WZKM. viii. 29 f.

³ See Bezzemberger's Beiträge, 1900, p. 125 f.

⁴ Sthavirāvalī Charita or Pariśiṣṭaparvan . . . Calcutta, 1891 (B. I.).

⁵ Shri Pradyumnāchārya, Samarāditya Samkshepa, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एमि:, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A.D.).¹ As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows: ‘Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyas von Anhilvād-Pāṭhan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatischen Fehler vor, und von dem Prākrit beeinflusste Redeweisen sowie vom Prākrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialekte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.’¹

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini’s Sanskrit grammar. The author of the recension ξ of the Southern Pañcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a certain instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurāna, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dāṇḍin and the author

¹ This passage is quoted from the ‘Zusätze und Berichtigungen’, appended by Weber, p. 102 f., to his edition and translation of the ‘Pañcadāṇḍachattraprabandha. Ein Märchen von König Vikramaditya. . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler’s Verlags-Buchhandlung (Harrwitz und Gossmann).’

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Daṇḍin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediaeval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I did find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp. Wackernagel, Altind. Grammatik I, p. xliv ff., esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 8 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Śīri*, who in a letter expresses his view as follows: ‘I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śishtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time.* . . . *Hemachandra's utterances themselves must be regarded as grammar.*’ Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction युञ्ज तिष्ठन् (a contamination of युञ्ज तिष्ठत् and भवन्त्स्थिष्ठन्) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 80 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1.

1 *arham* in ΨPPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om̄ namaḥ śri*°, A: *śrisarvajñāya namaḥ*, N *śriganeśāya namaḥ* || 4 A *dākṣanātye* || A *pramadāropyam* || 5 N *pracara*° for *pravara*° || After *marici* Pr ins. *mamjari* || ΨPrM *sakalakalāpāragataḥ*, P *sakalakalāpāragataḥ*. After °*marici*°, N ins. °*mamjari*°, om. °*carcita*" and adds *yugala* after *caranya*, omitting the visarga || A *amaraśaktināmarājā*; over *kta* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anaṇṭaraśaktis* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēdam ucyate* for *athavā sā i° u°* || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteām* || N om. all between *bhavati* and *caranya* [so for *vyākaranaṃ*] 1. 16; *caranya* is corr. to *tatkaranām*; M *kend*[new line]*nusṭeyam* || M *tatrākko sacivāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatrākkai* . . . [no more to be made out] . . . *procuḥ*; A *atratke* || 18 N *jīvitavyavisayaḥ* || 19 A *tad* for *kiṇcid* || 24 Ψ *tatrāeti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page 2.

1 N <i>prāk</i> for <i>drāk</i>	3 A <i>yojayisyāmi</i>	4 A <i>tathyaṃ vacanām</i>
5 Pr <i>jñānan na</i> ΨPrM <i>svanāmatyāgām</i>	6 P [not Ψ] only <i>śiṃpha</i> for <i>śiṃhanādah</i> A <i>arvālipsuh</i> , corr. to <i>avalipsuh</i> M <i>bravīmi</i> , corr. to <i>bru</i> ° by later hand N <i>asītivarṣa</i> 7 <i>yārtha</i> of <i>vyāvṛtta</i> ° worn off in P 8 M <i>adyaṭamo</i>	9 A <i>sa dārśayitum</i> 11 M <i>etā</i> , N <i>evām</i> for <i>etām</i> M ° <i>nvitatsū kumārān</i> 12 M <i>nivṛti</i> , N <i>nivṛttim</i> <i>viṣṇuśarmadapi</i> also Hamb. MSS. and h A <i>ājagāma</i> 13 M <i>mitrabhedah</i> <i>mitrasaṃprāptih</i> <i>hakātūkīyam</i> [corr. to <i>ya</i>] <i>labdhapraṇāśām</i> [corr. to ° <i>sā</i>] ā [corr. to ā and, by later hand to <i>āśva</i> !] <i>parikṣitakārītē</i> 14 P <i>rāputrāḥ</i> A <i>adhiya</i> 15 M <i>tataḥ-prakṛti</i> A <i>pañcataṃtrakanītisāstram</i> 17 A <i>yo 'tra etat paṭhati prāyo</i> , corr. to <i>yo 'traiva paṭhati nityam</i> M om. <i>vā</i> ; a later hand supplies <i>ca</i>

BOOK I.

Page 3.

1 M *prārabhyate mitrabhedo*, corr. to **ti *dam* || A *prathamas tamtrah* ||
 A *tasyāyam* || N *ādyaslokāḥ* || 2 Ψ ins. *slokaḥ* before *enehaḥ*, but deletes
 it again || 3 ΨPPr *vināśitaḥ* || 4 N om. *tad yathā* || M *dāksin্যāteṣu*,
 corr. to *dāksin্যāte*(!) || A om. *pura* || Over *purāṇadarapura*° gloss in Ψ by cop.
'marāvati || 5 ΨPPr *kailāśasikhara*° || P *vidhu*° for *vividha*° || NM **pra-*
haranāvaraṇapa°; this seems to be the genuine reading || 6 N **gatecrukla*° ||
 7 A **devāyatanaṁ* || ΨPPrM **parikarato*° (Pr continuing **rcchita*), N
**panikarato*°, A **parikaro*°, BhL² **parikalito*°; L¹ with us || M **tocochrīta*°,
 corr. to **toccohata*° || M **himagine sadṛśkāraprā*° || 8 M *mahiłāropāṇ*,
 corr. to **roddhaṇ* || 9 A *vardhamāno nāma sā*°; P *vardhamānanāmā*° ||
 10 ΨPL¹PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible
 mark refers to the inferior margin, where cop. supplies it || A ins.
pi after *pravecyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *samcīyamāno* ||
 Ψ *valmīkād* *vardhamātē*, corr. to our reading || A *valmīka-* [2nd hand adds
m iva] *varddhate*; N *valmīkām iva* || 12 ΨP *labdhā* for *labdhāḥ* || 13
 M *pātri samprādanīyāśviti* || A *varddhītāḥ* for *pātre* || A *saṃpradānīyāś* ||
 M *lokamārggeṇāparakṣamāno* || NΨPr *raksamāno*; in Pr corr. to *arakṣamāno* ||
 14 Pr *vinaśyeta* || M *saṃpto* || 15 P *rakṣyaṇa*° || ΨPr ins. *ca* after *kāryaṇ*,
 but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3
 and 4 || Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19
 M *ta dy* for *na hy* || A *anarthavatāñ* || 23 P *guruvadū*°; Pr *anupravrajya-*
mānaḥ || 24 ΨPM *nirvartya*, Pr *nirvarttya* || N *api prasthitāḥ* || 26 N
 agree for *atha* || 27 M **ruru*°, corr. to **khara*° ||

Page 4.

1 M **rākṣa*° corr. to **rākṣasa*°, for *rķa*; A **citrakārakṣabhayotkāṭam* ||
 M **yodbhavāñ* || M *acalanirgatodaka*° || 2 M *pūrāpāttā*°, corr. from **pātī*° ||
 A **karḍdame ma*° || N **kotpātīta*° || In Ψ, a nearly imperceptible deletion
 mark over *c* of *cdībhārād* || A *śakaṭasyātī*° || 3 A *dvayor* for *taylor* || 7 A
pañcarātrakam || M om. *na* || M *yavasametān*, N *vayasāḥ sametān* || In Ψ
 gloss by cop. on *yavasa*: *śāmbala* || 8 M om. *ayām* || M *tad enām* or
tadēmāṇ; P *tadaññām* (*p tad enām*) || 10 M *bhayātare* corr. by later hand
 to *bhayāturai* for *bhayāt tair* || A om. *mṛṣā* || 11 A *yathāsau mṛtyo*
 [*sandhi!*] *saṃjī*° || A *cāgninā*; Pr *cāgnīyādiśāṃskāreṇa* || N *saṃskṛtya* ||
 12 A om. *sārthavāhāḥ* || A *dukkham* || **kriyām* all my MSS.; Simpl. has
 the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || AΨPPrM
**karaṇa*° for **kana*°; *prakārair* is perhaps a mere clerical error for **prakarai* ||
 15 N om. all between *avatīrṇāḥ* and *kakudmān* || 16 Pr *haravṛṣz iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza : arakṣitaṇ
tiṣṭati daivaraksitaṇ surakṣitaṇ daivahataṇ vinaśyati || jīvaty arātho 'pi vane
visajñitāḥ (1) kṛlapravatno 'pi grhe na jīvati 1 1 || **19** Pr tac ca || **21** ΨP
°lāvasthānānāmāṇi || **22** M sarveṣu eva na, corr. to sarveṣu vana || M om.
draṅgapratyāṇ, continuing with °tāgrāhārajanasthānēṣ; Pr. °pratyāntādrāhāra°,
ΨP °pratyāntāgrāhāra°; in Ψ gloss on agrahāra : āka, with some aksara lost
at the edge of the right margin || A °janasthāne, om. sv || **23** Pr siṃhaḥ
sthānīyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the
other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 ||
24 N madhyavarggah || Pr vanāntahsthānāvāsinaḥ || PL¹ °nāsinaḥ for
°vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems
to have been vā, corr. by copyist to vā. But the correction is not clear,
and may easily be taken for na (see our Table I, no. 3, line 2 a) || **25** A
piṅgalāḥ || ΨPL¹Pr M sāmānyaḥ || A sāmātyasasuddhajanaḥ || N suhṛjjana,
ΨPrM^p sahṛjjana, PL¹ sahṛjjanaḥ, ΨPPr continuing cchatra° || A
akṛttimā° || A °sarasaī° for °rasaī° || A °ddhataṇ || **26** A anabhihānām iva-
rajanasevitānāṇi || **28** ΨPL¹Pr akāratvapū, A ekāṇtaratvapuraṣāṇīrtham,
corr. to ekāṇtaratvā° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17
anutkṣiptā° || A om. abhītām || M °kārmmapāṭhaṇ, N °karmopāya || **29** Pr
°puruṣā° for °pauruṣā° || **30** °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹Pr M
°puruṣākāra°, N °puruṣaḥ | kāra°, A °puraṣakāra°; L² with us || Pr apibhūtam
for aparibhūtam || M °sati° for °prati° || **31** Pr °prapāta° for °pratāpa° ||
M °saṃdhāraṇam || **32** M apraharaṇam for apraharaṇā° || **33** A °grāhāḥ |
sārākramda|m || A aghaṭītā|śikṣī° || N °tāsu° for °tāstra° ||

Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °sauhityaṇ
another hand than that of the copyist inserts in mg. of L¹: vahusādrīṣyai-
kāṇṭavihāriṇāṇi apāstakāmarāgānūṣayarasānāṇi vītarāgānāṇi yathāvadupabhogyāṇ
apāmgaḍhīrāvalokitavyavahārānāṇi anupakārīṇāṇi; K (according to Benfey's
copy) L² in the text: ba[L² va for ba] husādrīṣyai[L² °syē] kāṇṭa[K adds η] vihā[
L² sā for hā] riṇāṇi apāsta[K stha for sta] kāmarāgānāṣaya[L² °gāṭaṣaya° for
°gānaṣaya°] rasānāṇi vī° ya° [with L¹; only L² °yogyaṇ for °bhogyam] a° a° [with
L¹]; cp. Śār. 7, 2 || **3** N A arājya° || **5** M vā for ca || **6** P °cittasya ||
7 A maddā°; P om. mada || **8** Pr asapatnepsi°, A svasanpannesmikṣāhāras ||
10 Ψ maṇṭrayatum, Pr maṇṭrayatum, P maṇṭrayarturm, L¹ maṇṭrayarturm
(misreadings of one vertical stroke over tu, and of two strokes forming an
angle over mā in Ψ, these strokes indicating the end of the first word and the
beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A maṇtri-
tum || **15** A damanakas tv āha || ΨP (not Pr) °bruvit || **17** All our
MSS. incl. L¹L² °saṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devayatanam ||

19 A ins. *sūtradhārā* before *sthapa*° || **20** N *devatāyanam*, ΨPL¹PrM °*devāyatana* ; L² *arddhakṛtadevāyatana*; A *ardhakṛte* *devatāyanam* || **21** Pr *rddhpāṭito*, PL¹ 'rddhayāsphāṭito, M 'rddhaprasphāṭito, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes 'rddhapāṭ, then, deleting pā by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita*°. See vol. xi, Table II, no. 18, 4 a || **22** PL¹ *niravādirakūlako* for *nikhāta*° || M °*khādīra*° corrected to °*khadīra*° || N °*vatiṣṭati*, corr. to °*te* by the copyist || **23** Pr *kīliko* || **26** Pr *arddhapāṭ*, ΨL¹ *arddhapāṭphāṭ*, P *arddhayā sphāṭ*, M *arddhaprasphāṭita*°, corr. from the reading of P || NA °*vṛṣanasya* || A *sthānāc cālitakīlaka* || **27** ΨPPrM *bhavadbhīr*; but ep. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *parihartavyam* || A om. *iti* after *pari*° || After *iti* ΨPPrM add *kathā* || P adds flourish ||

Page 6.

2 N °*mātrāvarttanam* || A °*mātrārtha* || **3** ΨPPrM *viśeṣārthatatayā* || P *vedam* for *cēdām* || A *saṭāha ca* *idam ucyate* || **4** M *upa*° for *apa*° || **9** M *vayaṇsi*, corr. by the copyist (?) to *vāyasa kiṃ* || **10** Pr *nānane*, corr. from *nādmane* || **13** Pr *bhūṇktaṃ* || **14** A ΨP(not Pr)M °*vaśāvā*°; N °*vaśād abeṣamalinam* || **17** A *saṛvāc* *cachragatāpi* || Pr *sanurūpam* || **19** P *vadaradarśanam* || **21** P *Iupakte* || **22** Pr *sutārā* for *supūrā* || **23** N °*eva-*
-*santosṭaḥ ko puruṣa* || **29** A *lāngalābhilāṣī* || **30** Pr °*upakarana* || **31** NA ΨPL¹PrM unmetrically: *na*° *katham upamīyate ga*°. BhL² with us || **32** P °*brūvit* || **33** NA ΨPL¹ *kim iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another aksara covered with gamboge; Bh *kiyatā api*; PrL² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatyu* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati sadābhimataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi*°, °*spe*° being written on some deleted aksara by 2nd hand || **7** A *smā*, corr. to *ema* || Pr *śailāgrem*, M *śailāgre* || **9** M *ṛitukamanāḥ*. Ψ jumps from the first *so* °*bravīt* to the second *so* °*bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *samtiṣṭati* || N *jānasi* || **15** Pr *pareṇgitāñāna*° || **16** N ΨPL¹PrM Bh *angitair*, but in Bh corr. by cop. to our reading. AL² with us || ΨPL¹PrM *bhāṣitena* || **17** A °*caktravikāraś ca*, corr. by 2nd hand to °*cakra*°, for °*vaktra*° || A *jñāyate* for *grhyate* || **18** Here bh sets in with *tmaprajñāprabhāvena* || **19** Pr °*dharma*, om. *syā* || Over *kathaya* gloss in bh: *tvāṇ* || **20** A *mayaīvaṇ* || bhN °*nagarāṇ prā*° || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || **23** A Ψ PL¹M *savidyānāṁ* || **24** In bh gloss on *avaman-*
yeta: *avagayati* [read *avagaṇayati*] || **25** A *asty evāparam* || ΨPL¹PrM
asmi for *api*; but in Ψ this reading has been corrected by cop. from *api* ||
26 ΨP *āprāptakālāñ*, Ψ with gloss on ā: *atīśayena* || M *bravan* || **27** M
 om. *na* || bhN *vipravatvam* || **28** ΨPPrL¹Mp have this and the following
 line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced
 by *tathā ca*. It therefore would seem, that the archetype of these MSS.
 had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr.
 by 2nd hand in A from an *akṣara* which contained a *ya* || Over *rahasi* gloss
 in bh: *ekāṇṭe* || **30** A om. *api ca* || **31** Over *nāgarikāḥ* bh gloss: *caturāḥ* ||
33 In bh gloss on *bhāvyam*: *sthātavyam* ||

Page 8.

1 In bh gloss on *durvintāḥ*: *dusṭacaritrāḥ* || **3** A om. *kīm ca* || **7** Over
prāyena gloss in bh: *hīyukto 'yam arthaḥ* || **9** M *°vasūni* || **11** In bh gloss
 on *cinvantī*: *bhūṇjantī* || **14** M *rājñā* || bhN *grāhavākyā* || **15** bhΨPL¹L²M
tadvārenaīva; Bh na *dvārenaīva* (a wrong emendation); Pr *tadvārenēva*; A
 with us || N *vidvāñ(ta)*[sic!] *raḥhūdvārenaīva* || **16** Over *yo* gloss in bh:
rājā || **17** In bh gloss on *ūṣarād*: *kṣetrāt* || **20** In bh gloss on *drestī*:
dveṣamp karoti || **24** M *grañā* for *'grago* || In bh gloss on *pure*: *nagare* ||
25 A *prabhur dvārāśrito* || **26** N ins. our stanzas 39 and 40 before our
 stanza 37 || Pr *jīvati* || ΨPL¹ *prabhravān* || **28** In A this pāda has been
 supplied by 2nd hand || **32** Pr *amtaḥpuravaraiḥ*, N *amtaḥpurasvaraiḥ* || In
 bh gloss on *antaḥpuracaraiḥ*: *rājñibhiḥ* ||

Page 9.

2 Pr *na kṛcchrépy apy* || **3** bhNAΨPL¹PrM *dviṣan*^o; Bh *dviṣadveṣaparo*,
 corr. from *dviṣedve*^o; Hamb. MSS. *dviṣidveṣaparo* || bhNAΨPrM *°dveṣapare*.
 In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us ||
 ΨPL¹Pr *nityāñ siṣṭānāṁ*, hence M *nityāñ siṣṭhānāṁ* || Ψ *vallabha* add. in left
 margin by cop., but the greater part of *va* has disappeared with part of the
 margin || **5** M om. the two *akṣaras* *na ku* || **8** M om. *sva*^o || **9** M *°lopā-*
māñ || **10** A *dārā* || bhNΨ *yathākārāḥ*, but in Ψ corr. by cop. to our read-
 ing; APL¹M with us || **15** Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam*
 (or *kaṭa*) || **20** M *praguṇas* for *sa guṇas* || **21** Pr *na brūyād*, *na brū* corr.
 from some other reading || **22** M *va* for *eva* || Pr *satā* || **23** M om.
uktāñ ca || **24** P *bhāginaḥ* || M om. *bhogināḥ* || M *nrūyaḥ* for *krūrāḥ* ||
25 NA *sureṇdrā*, Pr *saraudrā* || A *mamtrasidhyāḥ ca* || **26** bhNAΨPL¹Pr
nīcāntcajalāśrayāḥ (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°; in A corr. to *jalāśayāḥ* by smearing the *r* with gamboge; M *nīcānīcājalāḥ śrayāḥ*, Bh *nīcānīcājanāśrayāḥ* || 28 M *śastrapāṇināṁ* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pūṣi*) || Pr *natik°*, bhN *nuti°* for *nati°* || bhN *ṛdvīṣadveṣāḥ*, PrBh *tadvīṣadveṣāḥ*, Ψ *tadvīṣadveṣāḥ*, PL¹ *tadvīṣatdvesāḥ*, A with us || 2 bhNAΨPL¹PrM Bh *dānam* for *dāna* || 3 N om. *vā jñānādhiकाम* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over bh्रā of *bhrājate* gloss. of bh *dr̥* || ΨPL¹Pr *jīotsnā*, M *protsnā* || 12 M *saṃśu* for *santu* || M *yathāhipretamanusyastiyalāṁ* || In bh gloss on *anuṣṭhīyatām*: *kr̥yatāṁ* || 13 Pr *rājñā* || 14 M *bhogyaupā°* || 15 M *pimpalābhīmuḥkamp* || 16 A *athāgacchatāṁ* || M om. *apa° ve°* || A *vaitralatā* || 18 M *niddiṣṭe* || 19 Between *nakha°* and **kuliśū* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sane°*, N *sane°* for *māna°* || bh *ayi*, with gloss by glossator: *komalāmaṇṭrane*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nāṁ*: *bharatāṁ* || 23 M *nekkoṣaṇakēna* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāṁśti*: *aḥam sama(rtha iti)uktvā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodye*, N *dhanārṣye* ||

Page 11.

1 In bh gloss on *asamaiḥ samīyamānāḥ*: *kakraiḥ* (read *vakraiḥ*?) *militāḥ* || 2 AΨPL¹PrM *cānu°*, Bh *cāna°*, bhN *vānu°* || A *eva patiṇ* || Pr om. *tim tyaja* || 3 In bh gloss on **samgrahaṇo°*: *jaḍavum* || 4 M *yavi maṇi prati-badhyate* || In bh gloss on *trapuni*: *tāmre* || 5 In bh gloss on *virauti*: *vadati* || A *vibhāsate* || 6 M *joyitū* || In bh gloss on *vacanīyatā*: *nīḍdā* || bh ins. *jaḍah* after *ayaṁ*, but deletes it again; N *ayaṁ bhaktbōyam ayaṁ jaḍah* || 8 A *āpūryate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūryyate*, i. e. *āpūryyyate* || 9 A *yadi* for *yad api* || In bh gloss on *svāmy*: *bhāvān* || In bh gloss on *dṛṣyase*: *tvām* || 11 ΨPL¹PrM *matir* for **gatir* || 13 Pr *tatōdyama°* || 14 bhNAΨPL¹PrM *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāramitra* for *tatra* || A *vikriyāḥ*, corr. from **vikriyāḥ* || 17 Pr **nām* for **nah* || 19 Gloss. of bh supplies *viṇā* in marg. || 21 N *mrgāḥ* || 22 In bh a gloss on *kausalyāṇ*, which I am not able to make out with certainty (*paṭṭajūlāṇ?*) || Pr *upalān* || bh *golosamāḥ*, corr. by gloss. to **mavaḥ*, and this to **mataḥ* || 23 Pr *śaśāṅka*; all our other MSS., incl. AL¹Bh and the MSS. Hh of the textus simplicior, read *śaśāṅkam u°*; in bh this is corrected by a later hand to our reading. The MS. I of the textus simplicior has our reading, which must be a correction, as h agrees with H || 24 A *gopittago*[this *go* being corrected

from to] rocanā [t added by 2nd hand !] || 25 M prākāśya || Pr te for kim || 26 N mūṣikā || A nihaṇtavyāpākārīnī || 31 In bh gloss on tān: paṇḍitān || M sā ru°, corrected with other ink to samru°; A samruṇaddhi, corr. from sammanṇaddhi (?) || A °lekhā° for °sobhā° ||

Page 12.

1 M pīngala || 3 A transp.: svā° pra° || 4 bh pracchādann, N prachādann, ΨPL¹ praccālāyāpnū || A transp.: na kīmeit || Pr yady anā-khyeyān tad ādiśat || 6 Over dāresu gloss in bh: ślokāḥ || A puruseṣu || 8 After bhavanti, A ins.: pāṭhāṃtaram, without giving another reading || 9 Pr sarve, corr. from sarvenī || M om. na || 12 M ṛtye for bhṛtye || 13 A dukkham || Over sukhi gloss in bh: pumān || 15 M pīngala || 16 Pr apūrvasatvam || 17 M a for asya || M savvena || 19 Pr tatrā for tathā || 20 M vāgnī || PrM bhidyata || 21 Pr tam for tan || M svāmitah || PL¹ kulakramāgatavanam || bh iva, corrected by a later hand into eva || 24 Ψ P(not L¹) °prākārāḥ, M °prakarāḥ || M śabdāmāsamṛāṇy || M bhayaṇkā-
raṇāḥ || 25 Pr meya° || 29 Over darśitabhaye gloss in bh: sati || 30 M evohutah || 31 bhNPM (not L¹) na for ca after rāṇe || bhN bhrūtvam || 32 bhN tam bhuvanatilakabhbūtam || M transp.: jananī janayati, with an unfinished su between these two words ||

Page 13.

1 M śanti° for śakti° || 2 Pr mānahīyasya || bh matih for gatih || 3 M eva for evam || Over svāminā gloss in bh: tvayā || M dhāyavīṣṭambhāḥ || 4 Over medasā gloss in bh: māpsena || 5 Fourth pāda in M: yāvac ca karmma dāvarunvā || 6 M 'vrūvīt || bhN ins. atha before katham || 11 M om. āha ca || 12 Pr viniṣṭo || M °rākābhām || 14 M parasīta, with pra added by 2nd hand between ra and sī over the line || 15 Gloss in bh on atha: athāvā || M sr̥yate || 16 M karotīti || Pr tasyā 'sāratām; bhN ΨPL¹ M tasyāḥ sāratām. Gloss. in bh adds avagraha over the line before sāratām, without deleting the visarga. A tasyāsāratām; Bh tasyāḥ 'sāratām. Sār. 15, 4: tasyāsārasāratām; but in Sār. this word is followed not by jñātvā, but by jñātum || 17 Pr kotukād || 18 N vaṣād for harṣād || 19 M bhojanam ḥpita van nūnam || 21 N paruṣacarmāvāśeṣam gn̥thītām || 22 M iva for ḥpi; Pr kathami na ||

Page 14.

1 M śrūtivāva || Pr medasā || bh nidhīḥ, corr. to our reading, apparently by copyist || 2 bhN vijñātum || 5 After kāryāḥ, ΨPL¹ PrM ins. || flourish || kathā 2 || A later hand ins. kathā 2 in bh || 6 In bh gloss on parigraho: strī (1) || N dhairyāvadhairyāṣṭambhām || 7 bh doṣāḥ, M voṣā ||

8 P (not L¹) om. *śāstram* || M om. *vāṇī* || 9 N *ayogya* *yogyāś ca* || 10
bhN *evaīva* for *atraīva* || ΨPL¹ *etsvarūpam*, in PL¹ *ta* suppl. by cop. over the
line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M
nṛtyam for *kṛtyākṛtyam* || 13 M *sunṛtyasya* || 14 In Ψ gloss on *dhavya-*
rāvē by cop. : *gnau* || ΨPL¹PrM *ca* for *'pi* || Pr *dusvare* || 15 M *nṛtyaḥ* ||
bh *esa*, corr. by gloss. to *eva* || 16 bhNAΨPL¹PrM *sacivair*; Bh altered:
manaye na samam dhāryo || 17 ΨPL¹ *yadd* for *yady* || bhN om. *tad* before
gaccha || M *bhadra*(corr. to *bhava*) *paddova taṭa gaccha* || 18 Pr *madanako* ||
M *śāra* for *śāri* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* ||
24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum*: *haṇtum* ||

Page 15.

2 M *smāpadam*, corr. to *smāpadaṁ* || 5 ΨPL¹PrM *viciṇtayan* || M
āyātam || 6 N *yathā* *sarvam* for *yathāpūrvam* || 7 bhN *satyan* for *sattvam* ||
8 M *agri* for *api* || M *kiryāmi*° for *kiṇi svāmi*° || N *virūpyate* || 9 M *nūnu-*
jāṇ || 10 M *vināśanam* for *vināśāḥ* || 11 N om. *tathā ca* and stanza 92 ||
13 Pr *sarvadevamayaś cāsyā* || 14 NPr *devo* || 17 Pr *mūrddhani* for
mṛdāni || 18 bhNΨPL¹PrM *sanutsṛtān*, P *sanustritān*, A *saṃsṛtān*; Bh
with us; see above, p. 38 || 19 M *prahatsv* for *mahatsv* || After stanza 94,
N ins. this one: *gaṇḍasthaleṣu madavārinibaddhārāgamattabhrāmabhrāmarapā-*
datalāhatōpi || *kopam* na *gachati nītāptabhalōpi nāgatulye(!) bale na ca lavān*
pari kopam eti || 21 M *āṇayāmi* || M *prṣṭa*° for *hrṣṭa*° || 22 M
manasa stutim || N *upagataḥ* || 23 M *pady* for *eky* || In bh gloss on
duṣṭavrṣabha: *he* || 24 M *nibhiko* || bh *na sīdasi* for *nādasīti* || 25
ΨPL¹Pr *tac ca śrutvā savi*° || 26 PBh *'bruvīt*, corrected by the copyist of
P to *'bravīt* || M *svāmarṣam* || 27 M *jñānasayati* || M *maṇḍalam* *vatāsyāse* ||
28 N *piṇgalakāṇidhāto* || M *tanvā* for *tac* *chrutvā* || 29 M ins. *anak*
between *viṣāḍam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to
bhavān by smearing *dra* with *gamboge* || M *sādhusamāvyaro* || 30 M *yad*
for *tad* || 31 M *sakāśād dāyitavyaḥ* || M *bho syatyam asīhitam* || M *nōti*
śā || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but
corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later
hand adds *jāṭu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for
tat || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smāda* || 6
bh *śisyā*°, N *śispā*° for *śaspā*°; Pr *śappāgrāki bha*° || ΨPL¹Pr ins. *tat*, M *te*
between '*smi* and *kiṇi*, M om. the punctuation || M *ma* for *mama* || 7 In
bh gloss over *sabhaṇam*: *yathā*, then an akṣara which I cannot make out ||
M *devatāprasādām* || 8 Pr *śispabhojanā* || M *naṇḍamto* || In bh gloss on

bhramanti: satvāḥ ॥ 9 M cāṇḍrikārāhānasya ॥ 11 M racādamanapāṇā°
for khā° ॥ In bh gloss on khādāna°: bhojana, and jo by the same gloss. over
khā ॥ 12 ΨPL¹PrM °dakṣanā ॥ 13 In bh gloss on sumate: he ॥ 14
ΨPL¹PrM °dakṣanā ॥ M śyapathapurassaram ॥ 15 M vovedam for cēdām ॥
16 bhN amtaḥsairar ॥ 18 N tathā ca ॥ M sānnipāteke ॥ 20 prasā-
dasamukho is a misprint for prasādasamukho; Pr prasāmukho ॥ Pr na, M nā,
corr. to nā for naḥ ॥ 21 N om. yataḥ ॥ 22 ΨPL¹Pr śāśire ॥ 25
M so for 'saū ॥ 27 Pr rājadhuram ॥ 29 M vibhāvāḥ ॥ Pr armeṇa ॥ In
bh gloss on vibhāvāḥ: vitla ॥ 30 P nṛpajāt ॥ 31 N yathaucita ॥ 32
M padaūśam ॥ 33 Pr samjīva āha ॥

Page 17.

2 N transp. tatra after nāma ॥ 3 M sakalapunarāyakah ॥ 4 M catur-
vatā for ca kurvatā ॥ 7 Pr dviṣyatām ॥ 8 ΨPL¹PrM pārthivena ॥ 9 Pr
mahate ॥ 12 N tatpuravāsino ॥ 14 In bh gloss on sāntaḥpuro: sabhāryaḥ ॥
Ψ ḥāryāḥhyarcitāḥ, but corr. with a very small zigzag line to our reading.
Hence PL¹, misunderstanding Ψ's correction: ḥāryāḥhyarcitāḥ ॥ 15 M
grhya° ॥ Pr gaurabha° ॥ 17 In bh gloss on ardha°: galotho, and on
niḥsāritāḥ: kāḍhyo ॥ Pr om. so 'pi ॥ N akalusitāntaḥkaraṇo ॥ 19 bhN
acīm̄tayat, om. ca; but the copyist of bh adds ca, correcting t to c before he
has finished the aksara ॥ 22 N upakarttum ॥ M nilajāḥ ॥ 23 M
caraṇokāḥ for caṇaṇakāḥ ॥ M bhunḍkuṇ ॥

Page 18.

1 Pr kathācit ॥ 2 M dhuṣṭatvam ॥ 4 In bh an aksara has been
deleted by the copyist after bho and replaced by 2; bhN bho once ॥ 5 Pr
tilena for dantilena ॥ bh jāgarena, N jāgarena ॥ 6 bhN mārjanakarma-
stasyāpi, ΨPPrMp mārjanakarma kurvato 'pi, L¹ marjjanakarmma kurbato 'pi for
°rataṣyāpi. Our text gives the reading of ABh and Hamb. MSS., to which
bh's reading evidently goes back ॥ 8 bh apratiḥatamatīs, but ma corr. by
cop. to our reading ॥ 11 bhNAΨPL¹PrMpBh yad eva for yad divā ॥
12 bh vā, corr. by cop. to ca ॥ 14 M yadi vāpāyan ॥ Second pāda
in Pr: nṛnām hṛdayasamsthitam ॥ 15 M sagūḍham ॥ 16 bhN om.
viṣaye ॥ 17 Pr jalpati ॥ 19 After tathā ca, N inserts this stanza:
dūrodāracaritracitravishavām dhyāyanti cānyam dhiyā i kenēchāṇ mārthatoḥa-
vadiva premāsti vāmabhruvām ॥ ॥ ॥ 21 bhNPr vāmalocanā ॥ 22 M om.
kṣaṇo nāsti ॥ Pr prārthayatā ॥ 23 M upajñāyate ॥

Page 19.

4 M prasādapaḍmuro ॥ 6 Pr deva for eva ॥ 13 bhBhK dyūtakāre
ca for dyūtakāreṇu. The MSS. I h of the textus simplicior with us; H dyū-

- takāreṣu || Pr om. *satyam* || 15 In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṇ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* ||
 20 In bh gloss on *viśkambhitam*: *āgatam* (!) || 21 ΨL¹ (not P) *goraṇbhako* ||
 22 M *rājaprabhādadurllalito* || bh *dāptalikāḥ* || PL¹ (not Ψ) *svayaṇ nigra-*
hakarttā ca ||

Page 20.

- 1 ΨPL¹PrM *iti tataḥ śrutvā* || 2 Ψ(not L¹) *goraṇbhakasya*, N *gora-*
kasya || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtiṁ* || In bh gloss
 on *parābhūtiṁ*: *parābhavam* || 8 M *vilasya* for *vilapya* || Pr *vilakṣyamanāḥ*,
 PL¹ *vilakṣamānāḥ*, both omitting *sodvegaḥ* || Pr *gauram* for *gorabham* || 11
 M *vr̥sto* for *dr̥sto* || 12 bhN om. *gatvōvāca*, om. *tam* || 19 M *sa mārjana*^o ||
 20 M *viḍhiṭibhakṣanam* || 21 bh *atra stutam* for *aprastutam* || 22 bh
yadasi, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *kṛtvā* for *matvā* || In bh
 gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūtākṛtayā* ||

Page 21.

- 1 M *vesi* for *vedmi* || 2 M *ma* for *mama*, p om. *mama* || 3 ΨPL¹PrP
rājñā cīptitaṇ, M *rājñār vititam* for *rājā* || 4 M *kā* for *karma kurvatā cirbhiṭikā* ||
 4 bhN *yathāyaṇ mameṣyam* || 6 bh *'samānena*, N *'sanmānena*, Pr only
sanmān, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* ||
 9 Pr *nijābharanāni* || 10 M *svādhirāre nayojyāṁ āsa* || 11 M *ne yūja-*
yati || After *iti*, ΨPL¹PrMp ins. *tryā kathēti* || 14 Pr *deva* || 15 M
"lāmpktadakṣiṇā" || bhN Pr *dakṣaṇā*^o || 16 ΨPL¹PrMpBh *ayi* for *api*; in
 Ψ *pi* after *ayi* deleted with *gamboge* || 17 ΨPL¹M (not Prp) *nivasatī*,
 in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya*
 gloss: *he* || M *meduja*^o for *madbhujā*^o || 19 Pr *"vihāriṇo ajasram* || In bh
 gloss on *ajasram*: *nirāptaram* || 20 bh *"rautva*^o for *"raudra*^o, corr. by a later
 hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhavān* || 23
 Pr *svairam pravāram* || 25 N *"prāgalbhena* || Over *stokair* in bh gloss:
svalpaīḥ || 26 Pr *vijoyā* || 27 bhN *kevala* || bhN *mantrayet* !, which
 a later hand in bh corrects to *mantrayetām* || 28 M *śeṣasarvopi* || bhN
mrgajano, M *mrgaparijānā* || ΨPL¹Mp *dūrikṛtas* ||

Page 22.

- 1 In Ψ, *"bādhītā* has been corr. by a later hand to *"bādhītāu*; PL¹p
kṣudhāvyādhītā || 2 PrM om. *yataḥ* || 3 M *atha connataṇ* || 5 N
yataḥ for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7 ΨPL¹PrMp *anyac ca* ||
 N *kurvanti*, in spite of *yo* || 8 Pr *artsītā* || 9 Pr *māśādībhīr* || 10 N
bhūpā || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small visarga added over
 the line || 11 bh *sūdrānām*, N *sūdrānām* for *mūḍhānām* || Pr *paramītāḥ* ||

- 12** bh pramāthiditām, thi del. by cop. || M gahamedhināp || **13** bhNAΨ PL¹PrM¹ ganikā; Bh with us || ΨPL¹ śalypināḥ, M śalpita || **14** M pri-kṣamte || **17** N aprasādhanatām || **18** Pr savo parijanāḥ || **22** In bh gloss on ambikāsutaḥ: dhrtarāstra || **24** M ins. u between ca and gacchataḥ || M unmārggavācyatā || M mahāmrātrāḥ; bhNA mahāmātyāḥ, Bh mahāmātya, MS. H of Simpl. mahāmātyā; MSS. of Simpl. Ih and the Ψ-class with us || In bh gloss on samīpagāḥ (instead of on māha°): ādhoraṇāḥ || After our stanza 121, N ins.: atvum vāñchati sāñphavoh gaṇapater ākhu kṣudhārttah phanīk tam cai kraucariopoh sa eva girisutāśimphōpi nāgānanām | icchan [misread for itthā] yatra parigrahasya ghaṭanām śaṅbhōr api syāt gr̥he tatrānyasya kathām na bhāvi jyagato yasmāt svarūpo hi tat || **25** bh śasyabhojī || In bh gloss on karṣitāḥ: dhṛtāḥ || **26** Pr svāmin ||

Page 23.

- 2** N pradeśe for deśe || In bh gloss on parivrājako: sañnyāśī || **3** In bh gloss on sūkṣma: onīp || **4** Pr mahatā || **5** In bh gloss on na ... viśvasati: na viśvāsaṃ karoti || In bh a mark over kaksāntarāt, but in the margin only aut̄ 1, without a gloss || **6** M atha, om. vā || M vedam || **9** M rivittāpa° for paravittāpa° || ΨPrM 'tra mātrām, PL¹ 'tra mātrām for 'rthamātrām || **10** Pr vyacimtayatrāt | kathām || **16** Ψ nāviśvāḥ, sta being added over the line by cop. over śva; hence PL¹ nāviśvalṣṭa, M nāviśvasa 1, Pr p nāviśvastāḥ, this reading being corrected in p by another hand to our reading || **17** N karttūp for om̄ || **18** Pr bravānāḥ || **22** Pr om. devāśarmā ||

Page 24.

- 2** Pr om. this line || **3** prathame also A and Hamb. MSS. and h. Cp. 1. 1; Bh ādye for prathame || Pr matīp || **4** ΨPPrM Bh kṣiyamānāsu, nā being corr. in Ψ by cop. from ne; L¹ kṣiyamānāmesu || **6** Ψ samjātē, corr. by cop. to our spelling || **7** Pr kāyai || N vetti for citte || **10** Pr dī(new line)-dikṣita maṇtrena || **11** M muśpam || **12** Over līngasya gloss in bh: hara || **15** M de, om. vaśarmā prāha || **17** N om. yataḥ || **18** M samgāramt for sangāt || **19** M kubhanayāt || M khagaulopāsanāt || **21** bh and MS. h of Simpl. strī, corr. in both these MSS. by gloss. to hrīr, which is also the reading of Ap. MSS. HI of Simpl. strī || M prasādād for pramādād || **24** bhN te nāma for tena me ||

Page 25.

- 2** bhNΨ om. all between anayat and tathāpi, l. 3. But in Ψ the missing words are supplied in margin by cop. (śōpi hastapād . . . marddanena patri . . . nayanādikay . . . paricaryayā tam . . . paritosam anay . . ., the dots indicating aksaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ-class including L¹ are complete || M *pavitrakānayanādīkayā* || 9 Pr °śyasa° for °śisya° || M *kaścidagrāmātrarṇārtham* || 10 M *trāsehaṇā*° for °trārohāna° || 12 M om. *athaivam tasya gacchato* || 13 M a [new line]-tārya || 14 ΨPL¹PrM *devārca* || 15 yāgeśvaraś ca with us ΨPL¹ and h; Bh and Hamb. MSS. *jāgeśvaraś* ca; bhNA *yāgeśvarasya*, corrected by the copyist of bh himself to our reading; PrMp *jogēśvaraś* ca || 16 M *sāthāṇvadhānena* || 18 M om. *gūḍa*° || 19 L¹ *tāvat bahudayūṭha*°; P *tāvat vahudayūṭha*° || bh *hūdayugala*°, N *hūdayugala*°, Pr *hūdayugalam*, ΨPL¹Mp *hūdayugalam*; ABh with us || 20 M *nūpi* for *bhūyo'pi* || M *samupatya* || 21 bh *praharator*, r being added, as it seems, by a later hand. N with the other MSS. || M °pratibahacintah || 22 Ψ *gomāyus taylor*, s being corr. by somebody, who took *ta* for *ū*, to bh (reading *gomāyu bhūyor*); PL¹ *gomāyusūyor* || Pr *vicimtayat* ||

Page 26.

1 M *jumbuko* || M *samghaṭti* || 2 N *āsyatīti* || 5 bhNΨPL¹Prp *socyamāno*, M *śovyamāno*; ABh with us || In bh gloss over *uddīṣya*: *smṛtvā* || 6 Pr om. *āgacchatī tāvā* || 8 Pr *mātrām* || 10 Pr *samucchāya* || ΨPL¹Pr *pūktkartum* || 12 ΨPL¹PrMp *evamvidham* for *evam bahuvidham* || In Ψ, *vayaṇ* has been corr. by a later hand to *ahāṇ* || MSS. *cāśāḍhabhūtinēti* (bh *vāśāḍha*); corr. of Ψ adds in marg. *muṣitāḥ* || 13 M *śanaiḥ* only once || 14 Ψ *likam*; cop. adds *ko* in marg.; PL¹PrM *kolikam* || Over °*kṛte* in bh gloss: *nimitta* || 15 M *pravilitam* for *praca*° || 16 M *sūyedhi* for *sūryodhā*° || N *tavāṇchatiṇam*; M *tavātika* || 18 Cop. of Ψ *yyo*, a later hand adding *apraṇā* in marg.; bhN *apraṇāyyo*, Pr *saprāṇāyyo* || bhN *suryodhā* ||

Page 27.

4 NΨPL¹PrMp *koliko*; bh with us || 5 bh *saskṛtya* || 8 M om. *nā devada* || 10 bh *duḥsamcārāsu*; N *duḥsamcārāsu*, but corr. by cop. to bh's reading || 11 In bh *patyur* corr. by a later hand to *pabhpur* || After stanza 138 P (not L¹) ins. *tathā ca* || 12 N *paryāṇképy āstaranam*; ΨPL¹ *paryāṇke svāstaraṇam*, M *paryāṇke sthāstaranam*, Pr *paryāṇke svasteranam*, p *paryāṇkasyāsta*°; bh with us, but °*sv ā*° (which may easily with N be misread as °*py ā*°), corr. by a later hand to °*sv i*° || N *manoharāṇ śayyāṇ* || 13 bh *cauryataralabdhhāḥ*, corr. by cop. to *cauryaratalabdhhāḥ*; N *cauryarataladhbā* || 16 Pr *parapuṇ*, then one aksara smeared with gamboge, then *samsaktā* || 17 ΨPL¹Pr *devāśarmmaṇo*, M *devāśarmmaṇā* || N *uvāca* for *āha* || M *bho bho gavan* || 20 N *bhartā* for *tadbhartā* || 21 ΨPL¹Prp *skhalan*, N *khalan*, M *svalan* || 22 Pr *gr̥hitaggṛhitamadya*° || bh *vyāghutya*, corr. to *vyāvṛtya*, as it seems by copyist; N *vyāvṛtya* || 23 ΨPL¹Pr *kolikas*, M *kālikas*, p *kaulikas* ||

Page 28.

9 bhN *pratikrttavacanam* || 10 bhNA Ψ PL¹Bh *tavāpavādām*, Pr *tavāpavādām*, M *tavādām* for *tavāpavādām* || 11 bhN *kariṣyāmi* || 13 M *dṛḍhabamdhane nadvā* || 14 Ψ PL¹PrM *kolikam* || 16 M *sā āha* i *ābya* *mamāvasthām* || 17 M *kālīminām* for *kāminām* || Pr *asmīnn* for *atrāsmīnn* || 18 PL¹M *samāga iti* || 19 M *maṭva* || Pr om. *yataḥ* || 20 NPr *viṣa-*
masvādū || 21 Pr *taṇ* for *tan* || bhN *manyate* for *manye* || Ψ PL¹Pr
śamśītam, M *śasītam*; in Ψ gloss by later hand: *ślāghitām* || 22 N om.
tathā ca and stanza 139 || 24 M *tarunyaphalabhājā* ||

Page 29.

2 M *baṇḍhakī* || 3 bhN Ψ Pr *bhavaty* for *bhajaty*, in Ψ corr. twice to our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* || 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhāḥ* || 7 Ψ *tvāṇ* for *tvāṇ* || 8 bhN Ψ PL¹PrM *tathāiva tathā*; ABh with us (only *ṣṭi*). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || Ψ PL¹Pr *kolikāḥ*, M *kālikāḥ* || 9 M *trñe* for *kṣaṇe* || M *rata*° for *gata*° || 10 M *ruṣa*° for *paruṣa*° || 11 M *puruṣām ca da nadasi* || M *tas tvāṇ* for *tat tvāṇ* || M *śrārabhedayān na*, om. *kiṃcid ūce* i so *'pi bhū* || 13 N *vā* for *sā* || 17 Ψ PL¹Mp *caritam* || N om. all the text between *apaśyat* and *svagrham abhyetya* || 18 Ψ PL¹PrM(not p) *kolika*° || 19 bh *svagrham āgatya*; but the *ā*-stroke has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over it *bhe* has been written. All these corrections have been made by the copyist himself || 20 *ayi*, not *api*, before *śivāṇ*, also the Hamb. MSS. and h || 21 M *vāṇ* for *śivāṇ* || 22 M *māyan* for *nāyan* || 23 M *anūyo* for *bhūyo* ||

Page 30.

1 M Bh *baṇḍhakī* || N *sāpekṣam* || 2 M *dhib* only once || Ψ PL¹PrM (not p) ins. *'yam* i (PrM omit i) after *ko* || Pr *pativratām* || 3 N ins. *sarve* before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśāna*: *śukraḥ* || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair yatas tāḥ* ||

Page 31.

2 N has exactly our text; but the copyist himself corrects his reading to *hṛdi kālāhalam eva kevalam* || 5 bh *‘bhuvanam* || 6 N *kapaṭaśatamatayām* || 9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *mādyām* || 11 In bh gloss on *kathitam*: *kavibhiḥ* || 12 PL¹ om. *guṇo*; M *guṇe* || 20 After stanza 149, N ins.: *samudravīcīvā calasvabhāvā sāndhyābhrarekkhēva muhūrttarāgāḥ strīyah kṛtārthā puruṣām nirarthakam nipiditālaktakavat tyājanīti* || 6 ||

Page 32.

3 N ācarāṇyān || 5 bhN dvāraṇ sthito ; Hamb. MSS. dvāradeśasthito, h dvāradeśasthēpi || bhN °krtyotsakatayā || 7 Pr kṣaura° for pauru° || 9 ΨPL¹PrM samagra° for samasta° (L¹ °kṣurbhāṇḍā°) || M krodhāviṣṭaḥ sa [a later hand adds n]s tasyāḥ || 10 N prakṣitarān || ΨPL¹Mp athānyasmin ; Pr om. athāsmin || 11 bhNAΨPL¹PrM¹P Bh pūt° for phūt° || N pāpinānena || 14 M om. nāpitān || M om. dṛḍhaprahārair jarjarākṛtya || 15 In Ψ gloss on dharmā° : . . . sabhāṇ (the dots indicating some akṣaras lost with part of the margin) || 17 N svarādeṣu || M nodharam || 19 M °varṇaṇaśaṇkita° || 22 bhN lalāṭāḥ sve° || bhN bhrūmī || 23 bhΨL¹Pr kampyamānam, P kampyamānam, N kāpyamānam; MA with us. Bh kampamānas tv a° || 24 ΨPL¹ tasmā for tasmād ; in Ψ a nearly invisible t added over the line ||

Page 33.

2 M vṛṣṭaḥ for ḥṛṣṭaḥ || 3 N sāmarṣa || M śuci || 4 ΨPL¹PrM °caritro, but in Ψ corr. from our reading || 5 bhN ārosyatām || 6 M cādhyasthānan || 7 M om. dharmādhikṛtān ; Pr dharmādhitān || N °naīva for °naīṣa || 9 In bh, huḍa° has been corr. from huḍu° by the copyist || 12 bhNAΨPL¹PrM om. vṛttānta, reading only trayam api. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || 13 M vimucya eva vronu || 14 M avadhā. bhΨPPrM transp. : roga-bhāk ca. NApBh with us. L¹ om. ca. MSS. HI of Simpl. [h has a gap here] : ca rogavān || 15 bh(not N)AΨPL¹PrMp om. this line. In bh it has been supplied by corrector (reading vyāngatā). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading hy esā, I hy etā for teṣām), Bh aparāḍha for °dhe. The MS. h of Simpl. has a large gap here || 16 AΨPM nāśikācchedaḥ || N dṛṣṭvānta° || 18 M samyamsthājya || M kuzuddhene° || 19 After °ādi, ΨPr add kathā || 4, P adds kathā || flourish || 4 ; M kathā || 4 ; p: cathurthī kathā 4 ||; Bh caturthī kathā || 20 ΨPM buddhispharaṇam || 21 bhNAΨPPrM¹P om. all the text between varttate and damanaka, l. 25. It has been supplied in our text from L²Mū²BhK, which, however, omit piṅgalakaḥ, l. 22 (but see Śār. A 39 to A 40) || 23 Bh mahārājō || 24 Bh bṛtyai vāryān ||

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2 M mahatva for mahac ca || 4 Pr śvid, bhNAΨPM ścid for svid ; Bh a horizontal stroke marking a missing akṣara (for āho), and striđ for svid || 6 Pr gunatiłomakāṇ || 7 Pr ekatamasyābhāve || M om. abhāve || 8 Pr yugad vā || 10 Pr mṛga, om. yā || bhN pātām || N iti for ityādi || M tatra kā pajeṣu varttate, om. majair rya° ko || 11 M varttate || 12 Pr aśamīkṣita saddoṣa° || N °śravaṇān || 13 bhNΨPL¹PrM¹ bāṇḍhavādha-

cchedavidhir ($L^1 vam^o$), A *bamdhurivedavidhir*; Bh and Śār. with us // bhN °*labbē* for °*lobho* // **14** M *uvati* for *bhavati* // **15** In Ψ gloss by cop. over *drava* of °*vidrava*: *nāśa*; hence M °*vināśa* for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidrvaca*°, which is the reading of N // ΨPPrM °*vṛṣṭir*, L^1 °*vṛṣti* // **16** Pr om. *pūdanam* // **18** M *ati* for *api* // M *prati-lokam* // **20** After *vartate*, Pr inserts *evaṁ* śeṣev *api* *guneṣu* // **21** Ψ *śaspbhōjī* corr. by cop. to *śaspabhōjī*°, which is Pr's and P's reading; L^1 *savyabhōjīdharmasv eva*; bh *śasyabhōjī*° // **22** Pr *e*, om. *va prāyena* // **24** bhN *vaktvāyañ* for *tat katham* // M *'bruvit* // **27** N *vināśitah* // **28** Pr om. *katham etat* //

Page 35.

5 M *ava* for *eva* // bh °*nirvedanāpi*, N °*nivedanāpi*, *tenāpakāra*° being corrected by the copyist from *tenāpakāri*°; ΨPPrM *tenāpakārīnirvedanāpi*; A *tenāpakāraṇirvedatāpi*; Bh with us // M *ciraparicita* // **8** N *apamānena* // **9** Bh *nipatyābruvit* // **10** M *māmānena* // **11** Pr *evaṁ*, M *evvā* for *eva* // **14** bhN °*sama* // **17** bh °*nivṛtih*, Pr °*nivṛtti* // **18** ΨPBh *prāṇaśamsaye*, M *prāṇaśamsaye*; L^1 with us // bh *dukkhaparibhāgo*, N ΨPL 1 PrM p *dukkhaparibhāgo* (L^1 °*bha*° for °*bhā*°, M °*gā* for °*go*), A *dukkhaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *dukkhaparīto* // **19** M *roṣītā* for *ciroṣītā* // **21** ΨPMp °*culakena*, Bh °*calakena*; L^1 *jīvati thaśulakena* // M *ca* for *vā* // **22** M *roṣītā* for *ciroṣītā* //

Page 36.

1 N *asyāparādhañ karisyāsi* // **2** bhNBh *yad* for *yady* // **4** Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* // **5** M *sāmarthyam* // **8** M *ti* for *sati* // In Ψ gloss on *prāptakālam*: *avasarocitan* // Pr °*pātād* for °*ghātād* // **9** M *paribhāvam*. In Ψ gloss on *paribhāvitam*: *jñātan* // **10** Ψ *durātmanā*, corr. to *durātmā* // **13** N *kulajātā* // **17** ΨPL 1 Prp *śrgāla āha*, M *śrgā*° *āha* // **19** N *sarastīre kacho bakaḥ* // **20** M °*bhakṣyā*° for °*bhakṣaṇā*° // bhN ΨPL 1 PrM *sarastīre*; Bh *sarastīrai*; A with us // **21** bhN *bhakṣayann* // **22** ΨPL 1 Prp om. *ca* // M om. *kulirakaḥ* // Pr *sma* for *sa* // **23** ΨPL 1 M *mama* for *māma* //

Page 37.

2 NPr *āsvādatā* // **3** bhM *abhyāhitam* // **4** ΨPL 1 *vrddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* *vr̥*° // bhN ΨPL 1 PrM *asyācchedo*; Bh *sukhavṛttē* *ācchedanam* *bhāvīti vimanāḥ* // **5** bhN *ityāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L^1 *amikhitam*. ABh with us // **6** ΨPPrM p *matsyabandhanāñ*, L^1 *mataye-vaṇḍhanāñ*, Bh *matsyabandhināñ* // **7** In Ψ gloss on *vyāhāraḥ*: *vacanam* // M om. *tatra svah* // **8** M *prakṣepate* // M *nagarasamīpyahradas* // bh(not N) ΑΨPL 1 PrM(not Bh) om. *yo* // **9** Pr om. all between *vṛtti* and *śokend*°,

1. 10 || **10** M °vivṛtto for °nivṛtto || **12** M सूतः for भ्रातः || **15** M
ma for mama || **16** Pr agādha || ΨPPrMp samkrāmayitum, L¹ शंक्रा-
mayitum || **17** M mā for māma || **18** N om. mām || **21** M svajīvitam,
corr. by 2nd hand to svakajī° || **22** bhN duṣṭamatim; ΨPL¹Pr p duṣṭam,
in p corrected, by a later hand, to our reading || M duṣṭamatellinam ava-
svasya cittena; A duṣṭamatir aṃṭallinam eva vihasya; Bh maṇḍamatir aṇṭallinam
avahasya || ΨPL¹PrMp transp. evam and samarthitavān; ABh with bhN ||
23 bh edam for evam, corr. by cop. from evam || M या for mayā || **24** M
pra[new line]jñāya ||

Page 38.

1 M pradeśa || **2** ΨPPrMp sametye [p add. vam] vacanāt bhū, L¹ same-
tyevaca bhū || bhN om. 'pi || **4** M mā for māma || **6** M ins. etadiya-
piśitena before etadiyapisitavīśeṣam || Pr °viśeṣapūrvam for °viśeṣam a° || **7**
M vinayati for viyati || **12** N svarsthō || N kulīrakeṇd || ΨPPrMp transp.
mahatī matsyā°; L¹ kulīrenādho 'valokayitā ma, then blank for two akṣaras,
then mahat matsyasthi° || **15** M keci[2nd hand adds in marg.: t vairivi]
cakṣaṇāḥ || **16** Np add ca after tathā; Pr tad yathā for tathā || **23** M
avalithasā || **24** PL¹ utpathapannasya ||

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3 N om. na kṣipati || **4** Pr om. krte || **6** bhNΨPL¹PrM śira-
cchedam; Bh śirāchedam; A śarachedam avān, avān corr. by corr. to avāptavān ||
9 bhN tacchiracīnam || **10** Pr nātidūra || **12** ΨP eamāṇītāḥ, L¹ samā-
gatāḥ || **14** N om. all between bravēmi and ṣṛgāla, l. 16 || After iti,
ΨPL¹PrM kathā, p kathā 15 ||, Bh paṇcamā kathā || **15** M om. kathaya ||
PL¹Bh vidham || **16** ΦBh gacchat, PL¹ gacchan for gacchatu || **17** ΨM
pratimadino || **18** M pradakṣipatu || **20** ΨPL¹ kasyaci; in Ψ a very dim
t added over the line || **21** PL¹ °sūtrāṇ muktā° || **23** bhNΨPL¹Pr
Hamb. MSS. tan; ABh and Simpl. h tan; M varṣadharās vetaṇ ṣṭyamānam ||

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1 ΨPL¹PrMp om. tat || ΨPL¹PrMp prakṣipya || **4** bh yathābhila-
khitam, ΨPL¹PrMp yathābhiliṣitam || Ψ gatām, corr. to gatā, which is the
reading of PL¹ || **6** bh upāna for upāyena || N hitam for hi tat || After
iti ΨPL¹PrMp ins. kathā, another hand adding 6 in p; Bh ṣaṣṭī kathāḥ ||
10 M yāti || **11** bhNM tatra, Pr tat for tan na || **12** bh om. tasya || In M
the first two pādas run thus: yasya buddha su kuto balam || **13** Pr ṣaṣṭikenā ||
14 N om. āha || **17** bhN mrgochādanam, Pr mrgochedanam, Ψ mrgochedanam,
APL¹MBh mrgochedanam (in A corr. from mrgochādanam by cop.). For our
emendation see Śā. 25, 13 and Variants 41, 4; Introd. p.38 || bhNΨPL¹PrM
duṣṭasya for dr̥ṣṭasya; Bh with us || **18** bhN gilitvā || **19** bh dīnāmanā,

corrected by glossator to our reading; N *nā*(deleted by copyist) *dimā(mā* del. by cop.) *nā* || 20 ΨPM *vijñāpayatum*, Pr *vijñāpayatum*, L¹ *vijñayanum* || bhN *param loka*^o || *atinṛśamseṇa* glossed upon by glossator of bh with *niñdi-tena* || 21 bhN *nispñāraṇasarvasatvochādanakarmaṇā*, ΨPPrM *niñkāraṇa-sarvasatvochedana*^o, L¹ *nikāraṇasarvasatvochedana*^o; Bh *alañ deva paralokaviroddhendīnṛśamseṇa sarvasatvāñāñ niñkāra-chedena karmmaṇā kṛtēna*. See Śā. 25, 16 and our 1. 17 || 22 ΨM *'rtha* for *'rtha* || 23 N *uḍī* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śvo* or *śco* over *a* of *apavādo* || Ψ *yeca nípratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL¹PrM || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

Page 41.

2 bhNM *vināśanāḥ* || 4 bhN *loccchādanañ*, AΨPPrMBh *locchedanañ*, L¹ *lochedana* || M *yaṁ* for *yatkāraṇam vayam* || 5 In bh gloss on *svāmina : tava* || bhN *sthitasyeva*^o || M *cārakena* || 6 Pr *devasvakīya*^o for *devakīya*^o || 7 ΨPrMp *evañ*, PL¹ *eva* for *esa* || 9 M *īthā kṣyūpaḥ* || bh *muṣṭiṇ*, N *muṣṭi* || 11 ΨPL¹ *jāti*, in Ψ corr. to our reading by corr. || ΨP *rtrptir*, L¹ *rnrptir*, M *rkrti* for *trptir* || ΨP (not L¹)p *kathān ca naḥ* || 12 Pr *nrpati* || ΨPL¹p *pālaye* || 14 ΨPp *gau durhyate*, in p corr. to *duhyate*; L¹ *go durhyate* || bhN *ha* for *ca* || N *tāyā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19 ΨPL¹ *tadva lokah*, in Ψ corr. by corr. to *tadvat lokah*, which is p's reading || 20 M *yānāni* || 22 Pr *lokāññahakarttārah* || 23 M *kṣa* for *kṣayām* || ΨPL¹(not M)p *yāti* || ΨP *śamṣayaḥ*, p *śamsayaḥ*, L¹ *śamṣaya* ||

Page 42.

2 ΨPL¹p *sarvānn* || ΨPL¹ *bhakṣayikṣāmīti* || 3 bhN ΨPL¹Prp *nivrtti*^o, M *nivṛddi*^o, ABh *nivṛti*^o; in A corr. by corr. to our reading || ΨPL¹PrMp *ekah svajāti*^o || 5 M *gatasyā*^o for *vā tasyā*^o || 8 bhNAΨPL¹PrMp *ājñāta*, Bh *ājñātah* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ihōdyama*^o, bhNΨPPr *māhodyama*^o, L¹ *madyodyama*^o, M *māhādyama*^o, A *adyama*^o, corr. by corr. to *udyama*^o; Bh with us us || 14 In bh gloss on *vidhāya : kṛtvā* || Pr *vyākuyahṛ*^o || 16 Pr *°nā* for *°nī* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *laghutar* || 21 bhN *aparāñdhāñ* for *apa*^o *trāñ* || Pr *prāptah* for *prātah* || 23 bh *na vānya*^o || 24 Pr *savaram* || In bh glossator adds *tvañ* above *nivedaya* ||

Page 43.

1 Ψ *damṣtrā*, but *gato* added over the line (by cop.?); P *damṣtrāma*, L¹ *damṣṭāma* for *damṣṭrāgato* || M *bhavisi* || N *śasakah*, om. *āha* || 4 bhNAΨPPr *smarantah*, M *smarataṁ*; Bh *anusmarantah*; pHh *smarata*, I *smarat* || 5 Pr

mandamāṇḍamataḥ, but the second anusvāra del. by cop. || **6** N *tataḥ* *svēdbhikitaḥ*, P *tataśbhāṇḍbhikitaḥ* || Ψ P *yad devaṁ*, p *yad evaṁ* || **8** P *varttiṁ* for *vartitṛyam* || **12** N *svāṁ* || **13** Ψ P *dyaddevaṁ* for *yady evaṁ* || Over *darsaya* gloss of bh adds *tvaṁ* || **14** Ψ P *caura* [Ψ new line] *caurasim-*
ham || bhNA Ψ PPrMp *yenēdām*, Bh *yenēnaṁ* || **17** Ψ P *tamn na* || Ψ PPrBh
kaiḥam ca naḥ || **18** Ψ in the first pāda *nākṣyat*, corr. to *na syat*, apparently
by corr. || **20** Pr *svabhūrihetoh* || **21** M *du* for *durgān* ||
22 M *viśvambhitāḥ* || M *duḥkhasādho* || **23** N *rājñāṁ ca* for *gajānāṁ* ||
Pr *lakṣaṇa* ||

Page 44.

1 N *nākārastho* || **3** M *samāt* for *samādeśād* || bh Ψ Pp *hiranyakasipor*,
Pr *hiranyakaśapor*, A *harinyakaśipor*, NBh and Hamb. MSS. with us; h
dharinya° corr. by 2nd hand to our reading || **6** bhNA Ψ PPrMpBh *bhumi*;
Hamb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *nayat* || **12**
 Ψ P *mānōtsāḥo*, Ψ with a small vertical stroke over *tu* to indicate the end of
the word, this stroke meeting the lower end of an avagraha of the preceding
line; PL¹, misreading this: *mānōtsāḥor tu*; cp. vol. xi, Table II, Nr. 15, 4
right-hand margin. A real *r* appears in *durgām*, l. 2. M *mānōtsāhe* || **17**
 Ψ PPrMpBh *samutsakaḥ* || **18** Pr *yāṁti* || **21** M *nivarttete* || Pr
śrīṇāṇḍamna || **22** Ψ P (not p) *tathānena* for *tavānena* || **24** Pr *uktāgre*;
N *uktā*, om. *gre* || M om. *tataḥ* || Ψ P(not Pr)Mp *kimcit*, corrected in p
to *kaṇcit* ||

Page 45.

5 Pr °*śabden* || **7** Ψ *matvātmānam*, P *matvā ātmanam* || **10** After *iti*,
 Ψ PPrM || *kathā* || **7**, p only *kathā*, Bh *saptamī kathā* || Ψ PPrMp *iva* for *idam* ||
11 Ψ P *śāśikasya* || **12** N *utyoyatasya*, om. *ktam ca i ni* || **15** N *niḥṛtya* ||
M *puru* for *kuru* || **17** Ψ PPrMp *sadyodyatānāṁ*; bh *sadyedodyatānāṁ*, but *dye*
deleted again by cop. || **19** bh *gurutmā*, N *gurutvātmā*, *tvā* being del. again
by cop. || Ψ PPrMpBh *kolikasya* || Pr *yathāhaveḥ* || **21** Ψ PPrMpBh
koliko, corrected in p to *kau*° ||

Page 46.

2 Pr *goḍeṣu* || Mp *pumḍravarddhanam*, Bh *pumḍavarddhanam* || Ψ PPrM
(not p)Bh *koliko* || **3** bh *sve sve silpe*, N *sve sva silpe*, Pr *svasaśalpe* ||
bhNA Ψ PPrMp *parāṁ* for *pāram*; Bh with us || **4** Under °*vyaya*° gloss in
bh: *śaraca* || **5** Ψ P °*sunḍagñdhinai*, PrMp °*sugandhīnai* || **7** bh *śarira-*
śruśrūśāṁ, N *śarirāśruśūṇāṁ* || Ψ P *śarirāśruśrūśāṁ*, Pr only *suśrūśāṁ*; ABh
with us || **8** Pr °*varddhāpanikotsavalō* || **9** M *svagṛha* || In bh gloss
on *gacchataḥ: tau* || **11** p °*kṛtā* for °*bṛtā*° || Ψ P(not Pr)M *devatāyanā-*
diṇu, p *devatādiṇu* || **12** Ψ *kolirathakārau*, PPrMBh *kolika*° || P *sthānakā-*

sthānekeṣu, ΨPrp sthānakasthānakeṣu (in Pr corr. by cop. from sthānāka°), M sthānakoṣu || 13 M °mukhyāny || 14 M °kita° for °tilakita° || 16 In bh a glossator makes two carets after °śirasijāñ, one over the line and one under it, writing in margin: cakitamrgavadhusadrāsanetrāñ tyaktam oī 8. None of my MSS. including NABh has this addition || 17 M °patrīñ for °patrāñ || Pr °kanaka° for °kamala° || 18 Pr om. °loka° || ΨPPrM (not p) °locanāgrā° || ΨPPrP dṛṣṭavatau || 20 In bh nirūpayan, with ardhadanda after it, has been corr. by gloss. to nirūpayantau; N with us || ΨPPrBh kolikāḥ, M kolikāḥ || 21 bhNΨPPrMp (not ABh) ins. samāñ before samaptāt; Ψ at first intended to write only samaptāt, beginning a ta after samāñ, but correcting this to sa || Pr dhaiyāvaśṭambhāvākāra° ||

Page 47.

3 M ślokañ ca | paṭhan || 5 M tad for nañtad || 6 Ψ yendcārvamgy, corr. to our reading by corr. || 9 ΨPPrM py āptam, p prāptam || N hatañ (?) for hṛtañ || After hṛtañ, one leaf is lost in Ψ, comprising all the text down to m avatarati (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh vaitanyam || M caicantam anyaparam dhatte kīm yañ hṛyadāyāni me || bhN kiyamtañ, corrected by the glossator of bh to our reading || 13 P mrgasāvāksyāñ || 14 PrM om. karoti || 15 In bh gloss on mugdhe: he || M mrgañ śāpsā for nrśāpsā || 17 Pr bhiñ for nābhīñ || M kuñhilakāñ, om. alakañ || 18 Pr āñsu || 19 bhNPr dahana || 20 Pr vuktāñ || M muktuñ for muhūñ || Pr svacchakāñ || bhN tatra for tan na, gloss. of bh adding na over yu || 21 P kūpukumādre || 22 Pr °bhinne || 23 In bh gloss under vakṣo: mama || Pr °panjkaja° for °pañjara° ||

Page 48.

1 Pr vadher || 6 Pr parārtheśinā || 7 P mukhita for muśitam || 9 M varākam || 10 N tanvyanya || bhNPPrP vidito, M diptiñpto || bhN atyudbhutam || 12 Of pādas cd, M has only the words smaryate prā nyāyate || 14 Pr varyam || 15 Pr °citta(new line)tasya || 16 M om. kṛtaśringāraḥ || 17 PPrMp (not Bh) kolika° || PPrMpBh kolikam || M °gallum || 19 M udgatāśrutam jalām || bhNAPPPr api for ayi; Bh with us ||

Page 49.

3 Pr tathā for yathā || Pr arasthitīti || 4 M jvaratā kṛtā || 11 Pr bibheti; P bibheśih, without danda || 13 PPrMp kācid for kadācid || bhNAPPPrMp vaisyasutā, corrected by a corr. of bh to our reading; Bh vaisūbhūtā || Pr bhavati || 15 In bh °grahakṣamā corr. by corr. to °grahā-

⁷kṣamā. N with the text || **16** bhNPLPrMp ārya tasyām; A āyam asyām; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śākumṭale nāṭake* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; I, 19, ed. Godabole and Paraba). Pūrṇabhadrā never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadrā's wrong reading || **18** P amtaḥkarāṇahprā° || **20** M varttavyam || PPrM kolika || **23** bhN sahāhīnakāla, A saha i ahīnakāla, PPrMp sahāhīnakālāḥ; Bh saha sahāra ||

Page 50.

1 PPr(not M)pBh kolikāḥ || **2** M anekavarṇṇakacitam || **3** N kālikā°, M klakāprayogotpatanam || **4** PPrMp kolikam || **5** N tatra ga, the ga being deleted by the copyist; then N om. all the text between tatra and Jane, l. 7 || **6** Here Ψ sets in again with m avatārati || bh yadaīva for adyaīva || **7** Pr ins. japte before Jane || ΨP śarīramśu° || bhNΨPM °śūrūṣāḥ sadvi° (P sadgī); Pr °śūrūṣāḥ sadvi°; A madvi°, but om. nārāyaṇa; Bh madvijñānasamghātitaprayogaṃ nārāyaṇarūpam || **8** M °rūpasthāyaina; P (not Ψ) āsthāyaina || **11** Ψ manośa (sa del. again by cop.) rathar di°, P manorathar di° || **12** bh rajanyām, corr. by cop. to our reading; ΨPp rājakanyām (corr. in p to our reading); PrM rājakanyām for rajanyām; ABh with us || P °cūrṇāvale° || **13** ΨP °kusumā° || ΨPPrMp atisurabhigandhivi-citrāmālānbaro (M °gamdhā for °gamdhī°) || **14** ΨPPr (not M)p kolikas || bhNΨPPr rājakanyām, but η in P very small, in p deleted again; ABh with us || **15** bhN °rāvadāne || bhN °talāvasthitām ekākinīm || bhΨPPr avalokayāntīm; ABh with us || **16** N (not bh) manena for madanena || ΨP sprśamāna°; bhN °mānasām, ΨP °manasām, p °manasā; Pr sprśamānasām, M sprśamānasā, A sprśyamānasā || **17** ΨPPrMpBh kolikam || **18** M śayyāyām || **19** Pr samādītām || **20** ΨPPrMpBh koliko || **21** M gamphīrāślakāyā || N śanair (!) śanair || N āha for uvāca || M om. evēdam || **22** bhNΨP kanyā cāham, Pr cāha: A only kanyāham, Bh kanyā 'ham || N transp. cāham kanyā || **23** ΨP mānusasamparkkād || **24** M tvātam for tvām ||

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2 Pr gāndharvavivāhena || **5** bhN anubhavato || ΨPPr koliko || **6** bh vaikumṭasvarggam, N vaikumṭham svarggam, ΨPr vaikumṭasvarggam, P vai-kumṭhasvarggam; Bh vaikumṭhalokam; A with us || bhNΨPPrMp (not Bh) om. tā of tām; A om. iti tā || bh uktalā°, N uktapālayitvā || **7** bhN evēvagacchatī || **8** bh kadācīt svām°, corr. by copyist to kadācīc cām°; N kadācid, om. ca || **10** M āsti || bhNPr rājā || **12** M om. puruṣeno || **13** N tan nā for nātrā° || Pr devātra, om. eva || N ins. tvām after deva, but it is blotted out by the copyist himself || **15** ΨPPrMp āvedite || **18** Ψ

yā corr. to *vā* by cop. || ४ PPrM *vetti* || २० N *tathā ca* || २२ M
sukhā for śucā || २३ N *malitam* ||

Page 52.

४ M om. *evam* || ५ M *kāmcukino* || ७ ΨPPr °*vilakhita*° || ८ bhNMP
(not ΨPPr; delete the asterisk in our text) om. *ca* || M om. *āḥ* || ९ M
om. *ko'yan kṛtān* || १० M *tvakāśam* || ११ bhNBh °*kolika*° || ΨPPrM
viṣṇusvarūpaṇ ko', p *viṣṇurūpaṇ ko'*; A *viṣṇusvarūpavṛttāptam* || १३ Pr
prāhasita° || bh *pulukita*°, ΨPPr *pulikita*°; ABh with us || १५ ΨPPrM *Bh*
gaṇḍharava° || १७ ΨPPr *dṛṣṭavyo* || N *mānusyai* || १९ Pr *tatos tu* || Pr
ins. *bhūto* before *bhūtvā* || Pr *sakalasthotro* || २० M *gamana*° for *gagana*° ||
२३ bhΨP (not PrM pBh) *dhangavaro*; A *dhangabharo*, corr. to our reading;
N *stutyo dhanataro* for *nāsty anyo dha*° || २४ N *evā* for *etya* || Pr *sarva* ||

Page 53.

१ N A ΨPPrBh *yāmā*° for *jāmā*°; cop. of bh adds *yā*° over *jā*° || ΨPPrBh
°*prabhāvena* || २ N *vaśi karisyāmi* || ३ Mp *navati*°, om. *nava* (which in
p has been supplied over the line) || ४ Pr °*karagrahanāya prākṛtā*, this
being corrected from some other reading || ५ bhNA ΨPPrBh °*yāmāt*° ||
७ ΨPPrM *prahitak* for *prahṛta* || ८ M *lokikam* d *akasmāt kasmāl* || N
kameid || १० M *uktam* || १२ Pr °*parivāś* || १४ M °*rahita* for °*ra-
kṣita* || १७ M *hatāśesā* || ΨPPrM *puṇḍravarḍdhana*° || १८ bhN *tataḥ*
for *tac* || bhNBh om. *na* || २० ΨP (not Pr) *puṇḍravarḍdhana*°, M *puṇḍra-
varcana*° || २१ M *nay*° for *mantri*° ||

Page 54.

१ N *tato* for *tat* || २ Pr *surukeitāni* || ६ M *vyāpādayoti* || ७ M
vācyam || ८ Pr *vigrahaśya* || ΨPPrM *Bh koliko* || ९ M om. *hi pūrvam* ||
ΨPPr °*kasipu*° for °*kaśipu*° || १२ N *vyapotiyasyati*; M *vyāpādayiṣyati* ||
१४ bh *paṭaho va dāpito*, *va* being del. by cop. by two dots; N *paṭaho vam*
dāpito || १५ bh *nihataḥ vi*°, N *nihataḥ vi*° || N *yojyat*, corr. by the copyist
from °*yan*, for *yo yad* || १७ bh *mahāsatvo*, N *mahāsasatvo* || २० ΨPPrM *Bh*
koliko || bhN *muktasukhārambho* || २१ N *paryālocitatvāt* || २४ bhN
saṃhṛtokhila° ||

Page 55.

१ After the second *me* Pr ins. *pītā* || २ M ins. *satvaraṇ* between *varam*
and *sattvam* || ४ N *uktam hi* || ९ MpBh *kolike*, ΨPPr *kolikam*, N *kau-
likā* || Pr *viṣṇuviṣṇu* || bhΨP *vaikunṭasvargge*, A *khekuṇṭhe* i *svargge* (corr.
from °*rggo*), N *vaikunṭhaśayyāgre*; Bh *vaikunṭa* || *bhavane* || M om. *vainateyo* ||
ΨPPr *vijñapayad*, M *vajñepayad*, N *vyagapayad* || १० bhΨPPrM *om. all*
between *prthivyām* and *puṇḍravarḍdhānādhipater*, l. n. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pum̄dhavaraddhanābhīdīdhānanagare* । *devākāradhāri* । *koliko rājaduhitaram upabhūmijate* । *tataḥ*; Bh: *pum̄davaraddhananagare bha-*
gavadhāradhārī । *koliko rājakan̄yām sevate* । *tataḥ* ॥ N ins. tu before “*pum̄dhra*” ॥
 ΨPM *pum̄dravaraddhanā* ॥ Glossator of bh: *pum̄dhra* ॥ *dhāra* ॥ N
upakāri ॥ bh *rājadutaram* ॥ 13 ΨPPrMpBh *kolikas*; N *kaulike* for *kaulikas*
ca ॥ bhN *kṛtaniścaye* ॥ 14 bhN *vijñāpyam*, corr. in bh from *vijñāpyam* by
 the cop. ॥ 15 bh (not N) *bhagavan* ॥ P (not Ψ) *vyaādīta* for *vyaāpādītaḥ* ॥
 17 Pr om. *tāni* ॥ In bh gloss on *nāstikā*: *jaināḥ* ॥ 18 bhN *bhagavan*
bha°; ΨPr *bhagavān* *bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°;
 M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us ॥ ΨPp *prava-*
jyām ॥ bhN *bhikṣyaṇītī samu*° ॥ 19 ΨPPrM *devapramāṇam* ॥ Pr om.
tato ॥ Pr *vibhāvi* ॥ 20 ΨPrMpBh *koliko*; P *devāṁśakakoliko* ॥ 22
 NPr *sāhāryaṇ kāryaṇ* ॥ 24 bhN om. *ca* after *cakram* ॥

Page 56.

1 ΨPPrMpBh *koliko* ॥ pBh *āha* for *ādideśa* ॥ 2 pBh *yopasthitasya* ॥
 pBh *māmgalādikāṇ sajjāṇ kāryaṇ* ॥ M *sajjākriyatām* ॥ 3 bhNAΨPPr
 “*vidheḥ*; Bh with us ॥ Pr *gorocanādisita*° ॥ 4 bhNAΨP *camḍano* for
 “*vandano* (A *gorocanasitasiddhārthaka* । *kusamādi*°); Bh with us ॥ 7 N *vyū-*
hateṣu, M om. *vyūhiteṣu* ॥ ΨPPr *pādāhatasamprāhāre*, M *pādāhūtasamprāhāre* ॥
 ΨPPrMpBh *koliko* ॥ 8 Over *vīṭirṇa* in bh gloss: *datta* ॥ ΨPPr *suvarṇā-*
 (in Ψ *rṇṇā*° corr. from *rṇṇo*° by cop.) *diratnādī*°; M *hāna*° for *daṇṇa*° ॥ 9
 bhN *mūlaṇ* for *stalaṇ* ॥ 11 N *pāṇcajanyaṣaṅkhām* ॥ N *āpūrayan* ॥ 12 N
 “*pādātayaḥ* ॥ From the pun: *sakṛṇ*° . . . *asakrt* it is clear, that in *sakṛṇ*° (for
sakṛṇ) the MSS. give Pūrnabhadra’s own spelling ॥ In bh a corr. writes
bham over *sam* of *ārasamtaḥ*; N *ārabhamtaḥ*, M *āsamtaḥ* for *ārasantaḥ* ॥ 14
 N *’kiṇciṇ mū*° for *keciṇ mū*° ॥ 15 M *gamana*° for *gagana*° ॥ N *’nihitam sta*° ॥
 16 P (not Ψ) *samaṇāgateṣu* ॥ 17 Pr *devarājēṣu* ॥ 18 N ins. *hāṇ* before
hantavyo ॥ Pr *āhya* ॥ 19 bhN *evam vābhīhite* ॥ 20 M *surāśisam*° ॥
 22 M *pratinasti* ॥ N *kunjastra* ॥ 23 Pr *prabodhate* ॥

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1 Pr *vrahmāddī* ॥ 4 ΨPPrBh *koliko*, M *kolikau* ॥ 5 ΨPPr *jāta-*
kautakānām, in Pr the second *ta* over the line by cop. ॥ Pr *viciṇtatām* ॥
 ΨPPrM (not p)Bh *kolikas* ॥ 8 N *svasavāhinebhyo* ॥ Pr *praṇayāti*, Ψ
praniyāta°, corrected by a later hand to *praniyati*°, which is the reading of P ॥
 ΨPPrBh *’sirasas* ॥ 12 bhN *evam vācādīni* ॥ 14 M only *varmmā* ॥
 17 NΨPPrMpBh *koliko* ॥ 18 N *’mahātmyo*, ΨPr *’māhātmye*, in Ψ followed
 by *danda*; hence PL¹, misreading the *danda* for first *o-stroke*: *’māhātmye*
ro° ॥ ΨPPrM *sakalatra*° for *sakala*° ॥ 19 After *iti*, ΨPr *kathā* ॥ 8, P

॥ kathā ॥ 8 ॥ flourish ॥, M ¹kathā ॥ 8 ॥ Pr āvarṇya ॥ M eva for evam ॥ 20 N om. santu ॥ 21 Pr [°]myōpavīṣṭasya, om. ca ॥ 22 N ā, then blank for one akṣara, then yikam ॥ 24 Over samanantara° mark by later hand, referring to an addition by the same hand in the right margin: atā param, and to an addition by the same hand in the left margin: kāraṇam ॥

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1 p Bh abhiyuktā ॥ Over anuyuktā gloss in Ψ by later hand: prstā ॥ M sāvivye, PL¹ sāvidyo for sācivye (but in Ψ the right reading quite distinct). In Ψ gloss on sācivye by later hand: sāhāyye ॥ 4 N apiyasya ॥ 5 In Ψ by later hand gloss over śraddheya°: mānya ॥ 6 N matsannise ॥ 8 bhNAΨPPr (not M) gr̄hāsyāmi, Bh gr̄hāsyā (!) ॥ 9 Ψ jñāpa [new line] jñāpayitum, the first jñāpa deleted by small dots over the line ॥ 10 bh duḥkhasahataram, but corr. to our reading, apparently by cop. ॥ 11 Pr tadākā ॥ ΨP jñāyā'bravīt; Pr vijñāyā'bravīt, Mp vijñāyā'bravīt ॥ M evam for eva ॥ 12 ΨPPr [°]pradhānye ॥ 13 M atyutthite ॥ p cā- for vā- ॥ 14 bh vaśavya, corr. by cop. ॥ In bh, the copyist writes da over va of pādāv a°; hence N pādād ॥ Ψ sriḥ, P striḥ ॥ 15 bhNΨPPrMp bhavasya, ABh with us, but in A corr. by later hand to narasya ॥ 16 bh juhāti ॥ 17 bhN tenā, ΨPPrMp tathā for tena; ABh with us ॥ 20 M śramayate for chrayate ॥ In Ψ gloss by later hand on nirvidyate: khidyatē ॥ 21 N om. padam ॥ P om. hā svātantryaspr ॥ 22 Pr abhidrumā, Bh api druhayati. In the Hamb. MS. H, the stanza is omitted; I reads svātantryān nr̄pateh rājyahṛdaya prāṇān api cyāvate ॥ 23 Pr ravagrahāt ॥ ΨPPrMp svakāryeṣu ॥ N deva for eva; ΨPPrM tad eva devātra (M ins. kam) yuktaṁ, p tad eva yuktaṁ ॥ 24 N om. yad uktam ॥ 25 M [°]marddenenurakto ॥ 26 bhPr nāpeksaḥ, N nākṣyepya ॥ bhN vamcochitā ॥ 27 M prabhūṣaṇam for prabhūṇam ॥ 28 bh bhāvi°, N sāvi° ॥ 32 ΨPPrMp karoti ॥

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2 bhN parām ॥ 3 ΨPPrMp cittam (M vittam) tasyōpari ॥ bhΨp paridruhyati; N duhyati, the copyist adding paridru over the line; P pari-duhyati, M paridudyati, Bh paridrahayati, APr druhayati, om. pari. Cp. Sār. 21, 5. Hamb. MSS.: vikṛtim na yāti ॥ 9 PL¹ om. m adhunā svayam svāmitvam ॥ 11 p satkulne ॥ 12 M atīṣṭo ॥ N uktam for tyaktum ॥ 15 bh yā for yo ॥ 16 N prathitān na śru° ॥ 17 Ψ tena twice, but the second tena del. again by little dots over the line ॥ 22 M satām matikramya ॥ M ins. sa before varata ॥ 24 M pratimadyate ॥ 25 bhNΨp cyuta; Bh bhyutah; APPr with us ॥ M sampsthātāt for sihānāt ॥ 26 N galanamatibhiḥ ॥ 27 ΨP nayoktir, M nāyoktir ॥ 28 p om. api ca ॥ bhNΨPrMp pariṇāmā, A pariṇāmo°; PPrBh with us ॥ 30 bh om. ca; N

tathāpi, omitting stanza 236 ||

31 In bh, a later hand corrects 'nujivibhiḥ'

to 'nujivināḥ' ||

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- 1 M mūlabhrtyoparādhena, Bh mūlabhrtyāparādhena || 3 N śinhar āha ||
 M om. yataḥ || 5 M tad asya for tasya || In Ψ, naīrgunyam has been
 corrected to vairgunyam, apparently by the copyist; PM vairgunyam, Prp
 vaīgumyam; ABh with bhN || 6 Pr pūrva bhaya° || M ins. eva after pūr-
 vam || M śaraṇagato || 9 PL¹ tuṣṭati || 13 M svedatobhyamjano° ||
 Ψ PPrp svapuccham || 14 N sphitā bhavaṇti; PL¹ guṇā sphitibhavaṇti twice ||
 15 M truhināgireḥ || 16 NM tathā ca || 17 Over patitāḥ a later hand
 writes in Ψ kaīya || 19 bh avetane || 20 Pr naṣṭa pātre || In bh gloss
 on hitam: alakṛtam(!) || 21 Pr dāksinam || 22 N aranye ru°; Ψ P
 aranyarudinam || M om. śava; NA Ψ PPrp Bh and later hand in bh śabā° ||
 23 M varṣanāḥ || 24 bhNBh iva nāmitam || 26 M om. kiṇ ca || 27
 Ψ PPrM ati for iti; in p iti corr. to ati || 28 M kāla for kācaśakale ||
 30 N hōlavacanam || bhNA Ψ PPrM Bh na for ca; p ca; p śrūyato, corrected
 to śrūyate; Bh śrutam for śrūyatām. In A, two small horizontal strokes over
 na refer to a marginal addition by a later hand: tulyārthaṃ tulyasāmarthyam |
 marmajñam vyavastiyinam | arddhārājjahāram mitram | yo na hanyāt sa hanyate |
 138 || 32 Ψ durvinītāni, corr. to our reading || 33 N pīngalakar āha ||

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- 2 M yañayatto || M om. nāma || 3 bhN eva for evam; BhA with us ||
 4 M paśyati || 5 N niścitas || Ψ PPrp Bh tiṣṭati || Ψ PPrp (not M) om. all
 between adhvānam and gantum (Pr writing gatum), l. 7 || 6 M yathāśaktim ||
 M kiṁ apy || 7 N °nivedena || 9 Ψ PPrv vrajatānena, M vrajātēna || 10
 Ψ PPrM p caikatra pradeśe; ABh with us || 12 N sato for tataḥ; a
 misreading of the form which ta has in bh || 13 In N, prāṇi° has been
 corr. to prāṇa°; pBh prāṇarakṣane || 14 bhN Ψ PPrM priyam iva kala°
 (N °kalatre, M °pu° for °putra°); A with us; Bh priyaputrakalatrātritasva-
 janaiḥ || 15 N brāhmaṇar āha || 18 PL¹ om. bhagnavrate ṣaṭhe ||
 19 Over nikṛtir—as our MSS. write—later hand in Ψ: pratikāra || 22
 M prāṇi° for prāṇa° || Pr bhir for vipattir || 23 M śreyaskārity || M eva
 for evam ||

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- 1 bhN Ψ PPrBh bruvāti. A with us || A bho sādho mām uttāraya | tat śrutvā
 vrāhmaṇobravit | yuṣmannāmagrahaṇena trasyate &c., l. 4. Before yuṣman° the
 corr. of A ins.: bho vānara tvam prakṛtyā camcalaiḥ | kūpān nirgataḥ san mām
 samptāpayasi | vānara āha maīvaṁ vada tvām upakāriṇam aham śāpathapūrvakam
 nōdvejayāmi tatas tena dvijena vānaropy uttāritāḥ atha sarpa āha bho sādho mām

uttāraya । *tato vrāhmaṇobravīt*. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey ॥ *M eva śrutvā* ॥ **5** N *nādīśāmaḥ* for *na daśāmaḥ* ॥ **7** Pr om. *te* ॥ **11** ΨP *māmānugrahañaya e*°, with, in Ψ, two dots over *ha* ॥ N om. *bhavataḥ* ॥ **12** M *evam uktā grahābhimukham* ॥ **13** N *guṇābhimukham* ॥ ΨPM (not p) *prāyāt*, Pr *prayātah* ॥ **14** ΨPPrMp *asmin* for *tasmin* ॥ **15** Pr *i*, om. *ti e* ॥ ΨPPr (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand ॥ M *sarppenādpy uktam* । *pātālavāsy ahaṁ nāgah* । *tat tvayā kārye smarañyōham ity uktvā pātālam prāyāt* । *kṣa iti sōpy uttāritah &c.*, l. 20 ॥ **16** bh *bhavate*, which a corr. corrects to *bhavatā* ॥ **18** N om. *sa* ॥ N om. one *mukhū* ॥ **19** ΨPPr *mamādpy* ॥ **20** N *tendobhikitam* ॥ **22** ΨPM *enam* for *evam* ॥

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1 Pr *smṛta* ॥ **2** M *veditāny* ॥ bh *āśvāsitaeva* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitaśva sa naiḥ* ॥ **4** N *nivṛtyam* for *nityam* ॥ bh *bhavataḥ*, N *bhavaṇṭam* for *bhavatā* ॥ **6** ΨPPrM *grāveyakādikam* ॥ **7** N om. *ca* after *uktam* ॥ **8** N *tat sakāmata sarvam* for *tatsaktam etat sarvam* ॥ N *prasuptam* for *suprajuktaṃ* ॥ Pr *va* for *tava* ॥ **9** A corr. of bh corrects *nimittam* to *nirmittam* ॥ ΨP *bhagavān* for *bhavān*; Pr *bhavān*, but one akṣara before *vān* del. with *gamboge* ॥ **10** Pr *vrāhmaṇa tat gr°* ॥ Pr *sa mamāro-pakārī* ॥ **12** bhN ΨPPrMp Bh *pādārghā*°; A with us, but apparently corr. to *pādārghāḥśina*°; Bh *pādārghāsanānākālānamapānabhojanādiśaikriyām* ॥ bhN *svādāna*° for *khādāna*° ॥ N *ādiśamatu* for *ādiśatu* ॥ **19** N *dṛṣṭvā* *'bravīt*, om. *rājā* ॥ N *tvayādām* ॥ **23** M *bādhavītā* for *bandhayītā* ॥ N *śūlin*, corr. by cop. to *śūlīm* ॥ **24** N *ārohayati*, Pr *āropayat* ॥

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1 Pr *taś* for *tais* ॥ Pr *buddhena* ॥ **2** ΨPPrMp *āgatyōbravīc ca* ॥ bhN ins. *te* before *tarō* ॥ bhNAΨPPrM *asmad*, Bh *asad*, apparently corr. to *asād* by cop., for *asmād* ॥ N *mumoca* ॥ **4** PrM *dakṣyāmi* ॥ **6** ΨPM *hastaspāśān*, Pr *hastaspāśyān* ॥ **7** M *dṛṣṭā* for *daṣṭā* ॥ **9** N *gārudikā-tāmtrikā*°, om. *“māntrikā*°, P *“māṇtrikabhaīṣajikā*°, om. *tāntrika*; L¹ *“mātriga-tāmtrikabhaīṣajikā*° ॥ bhN *“kānā*° for *“kānya*°. Bh *gārudikamāṇtrikā bhaīṣajikā* *anyadeśavāsināḥ*, A *gārudikā māṇtrikā tāmtrikā bhaīṣajikā* *anyadeśavāsināḥ* ॥ **10** bhN *samuparacitam* ॥ **11** N *bhrāmato* ॥ **15** ΨP *“mātrā tām*, N *“mātrām* for *“mātrāt tām* ॥ Pr *“kṛtamān* ॥ **16** N *pratyupajīvitāp* ॥ N om. *tasya* ॥ bh *pūjām ca gau*° *ca*, the first *ca* deleted by copyist ॥ N om. *ca* before *kṛtvā* ॥ **17** M *anāp* for *amūp* ॥ **19** M *m* for *sarvam* ॥ bhN *atha* (N i) *gatārthena* ॥ **20** N *mantritvena* ॥ **21** bhNΨPPr (not

M Bh) °sujana° for °svajana°, A sarvasajjanasametena, corr. from suhṛ(?)tsaj-jana°; Bh sukṛtsvajjanasametena || A ΨPPrM bhogādi°, Bh bhogādinā tuṣṭend° ||

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1 N °vārana° for °vānara° || After iti, ΨPPrMp ins. 9 (i) kathā ; P adds śriḥ ; Bh navamī kathā || flourish || | 2 ΨP om. vā || 4 ΨP vinirvarittayi-tum || M sakāḥ for śakyaḥ || 8 bhN A ΨPPr nivāraṇīyāḥ, M na vāraṇīyāḥ ; A suhṛdah kleśapathān nivāraṇīyāḥ ; Bh and Śār. with us || 11 N tathā ca || Pr om. yan || 13 ΨP śrī || N damanam for na madam || 14 N ayamtriṇam || Over ayantrāṇam, gloss in bh: na phosalāve, and gloss on the last part of pāda 4: āpāśalerave (or °be) drnapāme || 15 ΨP bhujangāḥ sra° ; M bhujangastastari-pi vā || 16 M vasanonmukhaŋ || 18 N vijñāpyamānaḥ || M om. the words between pravartante and bhrtya°, writing nrtya° || M āyāte for āyatau || NPr duḥkhapāte || 19 bh vāhyāḥ, N bāhyāḥ for grāhyāḥ || 24 N simharāha || 26 bhN puruṣaś carati || Ψ tvariti, corr. to our reading ; p svaritī || M bhayāt pūrvāṇ hartru vā || 28 N pingalakarāha || Ψ and perhaps bh śasya° ; Pr °bhakyo, ΨPM °bhakṣo for °bhoktā ; but cp. Śār. 30, 13 || N katha-sau || 29 N om. sa before śaspabhuk || bhΨ śasya°, Pr śasya°, Bh trṇabhuk, A with us || N vedapādā || ΨPPrMp transp.: piśitabhujo (Pr add. h) deva° ; but cp. Śār. 30, 14 || 30 bhN bhojyapūtāḥ, ΨPPrMp bhojyabhūtāḥ ; Śār. Bh with us. A bhojyabhūtāḥ || N tadāpy || N ins. evam, corr. by cop. to enam before anarthaŋ || bhN ΨPPrM (not ApBh) om. na before karisyati || 32 N jagati drohe || 33 In bh gloss on tejayati: tivrikaroti ||

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1 N simharāha || bhN ΨPPr (not AM Bh) tvām, corr. in p into tham! || 4 N praveksyam || 5 N pariśramāḥ || 6 N dumdukasya, M dumdakasya || M maṇḍtravisaripiṇī || 7 L¹ om. kātham etat || PL¹ damana, om. kāḥ || 9 M anasyadrēṇam || 10 In bh gloss on yūkā : jū || 12 Ψ puṣya, bhN PPrM puṣpā, Ap puṇyā for puṣṭā ; Bh with us || 13 ΨP saṃvṛtā || N dumduko || 15 bhMp °subhayo° for °m ubhayo° || 17 M daivavāsāte for daivavaśān || 19 Pr samāyātā || 20 N ma for mā || After kutāḥ, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between kutāḥ and our stanza 257: uktam ca | ehy āgaccha samāviśā-sanam idam kasmāc cirāt dr̄syase kā vārtā kim u (Pr a for u) durbalo 'si kuśalaṇ prīto 'smi te darśanāt | evaṇ nūcājane 'pi yuṣyati gr̄ham prāptē satām sarvadā teṣām yuktam aśamkitena manasā harmyāṇi gamtum (gamtum being corrected in bh from some other word which I am unable to make out) sadā || oli 3. N ΨPPrMp have the words uktam ca and the stanza in the text, ΨPPrMp transposing kasmāc cirāt (!) dr̄syase (Pr °te for °se) and prīto 'smi te da°. The

third pāda runs thus in ΨPPrMp: *ity evam* (Pr *eva* for *evam*) *gr̥ham āgatam*
praṇayinām ye bhāṣayanty ādarāt; in d they read *gehāni* for *harmyāni* ||
A Bh *kutah* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for
aneka° || Ψ °*prākārāṇi*, corr. to our reading, apparently by cop. || 24 N
āsvā, om. *ditāni* ||

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1 N *manoratham* || 3 M *athirodhānandamnāmayatayā* || ΨP °*paiśalaiḥ* ||
4 bhN *sthalajalajahecara*°; P *sthalajalakhecara*°; M *sthalajalasakhevara*° ||
6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum i so 'bravīt* || 7 NP
so 'bravīt || 8 N *asmacchayanād* || 10 M *kāyan* for *kāryāṇ* || M om. *na* ||
11 Pr *vi* for *vai* || 12 N ins. *uktam ca* before *tatāḥ* || 14 p *karṇāmṛtak-*
thānake || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20
N *navasamāgatvāt*, M *navasamāgamatvāt* || 21 N *yadā* for *tadā* || 22
Pr *deśakāle* || ΨPPr (not p) M ins. *ca* after *evāṇ* || 24 N *dṛṣṭapradeśe* ||
N *dṛṣṭo* for *daśto* || M *ukrādadhe* for *ulkādagdha* || N *vṛścikadr̥ya* *iva*; M om.
vṛścikadaṣṭa *iva* ||

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1 bhN *tvaritaram* || ΨPPr *prṣṭadeśam*, p *prṣṭadeśam* || 2 Pr *pariṛttakam*;
parivartakam also A (spelling °*rta*°); Bh *parivarttina* || ΨP *duṣṭo*, N *dṛṣṭo* ||
3 Bh *kim api svedajātam* || P *kimci* | *sthadajavacanam śrutvā* &c. || bhNΨMp
anvesayeti, Pr *anvesayati*, A *anvesaya iti*, Bh *anvesayatā*, om. *iti*; cp. *tair*, l. 4.
The reading of the other MSS. seems to go back to some copyist, who took
parivartakam for the designation of a royal official; but it is a gerund in am
enlarged by *ka* || Pr *rajavaca* || 4 N *duṣṭuko* || 5 M *dēkāṇi* for *dīpikāṇi* ||
6 ΨPPr *maṇṭavīsarṇpiṇi* || ΨPPrMp ins. *nāma* before *vidhi*° || 8 After
iti, ΨPPrMp ins. 10 *kathā* || 10 N *tyaktā svābhyaṃtarā*; ΨP *tyaktā* for
tyaktāś || N *bāhyā svābhyaṃtarākṛtāḥ* || 11 In Ψ, a later hand notes in
marg. the reading which the textus simplicior has in the fourth pāda:
[*ya*]ṭhā *rājā khukhudra*[*vah*] : *iti vā pāṭhāḥ*. The bracketed akṣaras have now
almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12
N *pīṅgalakarāḥā* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* ||
Bh *kasminści*, p *kasminścin* || M °*pari*° for °*parisara*° || bhNAΨPPrM *jambuko* (N *jambuko*) *nāma cāḍarava iti*, p *jambuka* *iti nāma cāḍaravaḥ*; Bh and
Śār. with us || 15 Pr *sa kadāhāram* || bhN *kṣipāṁ* || 17 In bh by
a later hand over *sārameyais* in marg. *kutarāṁ* || 18 N *bhayāṅkarātravrā-
rasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Pr p) *anupariṣṭāḥ* ||
20 In bh, a later hand corrects *yathāgatāṁ* to *yathāgate* || 21 N *nitkā*° ||
22 ΨPPr (not p) °*saṃjītam* for °*rañjītam* || bh *sāmivarttīnāḥ* ||

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1 bh 'syāgamanap; N syāgamanam, corr. by cop. to syāgamataṁ; ΨP py āgamam, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutōbhyaśātām || ΨP viññātē || **3** bhNAΨBh and Simpl. Hh viññdyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vāñdyā; M vadyān || **4** bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || **6** bhNΨPPr vrajata, A brajata, Simpl. h vrajataḥ, Simpl. H vrajataḥ; Bh and Simpl. I with us || **8** Pp °panjarām̄taṣṭhāḥ || **9** Pr °hiraṇā° || **12** N sthagitkām || **13** bh ins. ca after °dhāratvāp || N yena for ye || **15** ΨPPrM Bh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ? || **16** Pr pura, om. tāḥ (at the end of a line); ΨPMpBh puraḥ; Simpl. HIh tatpurataḥ || **19** bh ṣulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || **20** ΨPPrM tārasvareṇa || **22** In bh gloss on vāhitā: vāpcitā || **24** Pr pālayitum, corr. to palayitum ||

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1 After iti, Pr adds **11** kathā, Ψ kathā, with a small **11** over the line by cop.; p kathā, P kathā || **11** flourish || ||, M kathā; **11** Pr piṅgala āha, N piṅgalakar āha || **2** bhNΨPPrBh śrastāmgo, M sastāmgo, A grastāmgo || **3** Pr adi for adya || N devapādāmkitam || **5** N uktyotthāya || **8** bh arnivṛtam, NPr anivṛttam || **9** Pr om. 'py a || **10** p tathā ca || Pr janmāpi dukkhāya || **11** N sevakāvṛttir || **13** Over rkha of mūrkhaḥ cop. of Ψ writes sa; P mūrsaḥ || **14** bhN āhārann || M svāsthō || **15** In bh gloss on vakti: kutaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pija, N pīja for 'pīha || **17** In Ψ carati corr. from carita by cop. || **20** Ψ°parokṣas ca, corr. in Ψ by later hand to our reading || bhN parivittānuwartināḥ || **22** bhN pratyāsatyam, corr. by later hand in bh to pratyāsaktiḥ; in Ψ gloss on pratyāsattiḥ: āsannatāḥ || **23** In Ψ gloss on avahitamanāś: sāvadhāna || **24** P sadṛśyam || **26** bh sumuṣṭend°, N suṣṭend°, ΨPPrMp supuṣṭend°, pu being corrected in p from some other akṣara; Bh supiṣṭend°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭendāpi, as the author uses the compound mistānna p. 137, 18 || **28** bhN ko for kau || **29** bhN cīmtya || M om. muhur || **30** om. damanakasya || **33** ΨPPrM °bhakṣanām ||

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1 bhN āgatam; p āgamam, corrected to ū; M āgama || N tad ya nañta-ram || **3** ΨPPrMp upagataḥ || N samjivakar || **4** bhN rājñā || **9** NΨPPr apūrva°; M apūrvapratimānam viśeṣo || **10** bhNAΨPPrMp yat for yah; Bh (reading pratibhāviśeṣo) yah with us. Śār. also yah || **15** ΨPr °vihkṛti° || **16** Ψjvāyate || **18** bhNPPrMp saduḥsaham, A suduṣṣaham, Bh

sudūsaḥam || **19** N *dṛśan* || **22** N *kukukā*° || **23** M om. *damanaka* ||
 N *ninimittā*° || **24** ΨP *pararamdhṛanveṣīḍā* ca || M om. *evam etat* || **26**
 N *tatra* twice || **27** M *guṇayatinaḥ* || M ati for *avighnāni* || **32** N
sukṛtān yathā || **33** bhN AΨPPrMp *asamphihinnarthaṁaryādāḥ*; Bh with us ||

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1 M om. *uktam* ca || **8** N *kaścid* || **10** N *kṛiditah* || bhN 'bhī-
 varttate || **12** M *guṇād* for *guṇāśravaṇād* || **15** Pr *tvadako* || P *tvavdā-*
tiķām, corr. by cop. to our reading; Ψ *tvavdāñkitām*, corr. by cop. to *tvavdāñtiķām*;
 M *tevāñtiķām*, om. *ndyātās ta* || **17** PMp (not ΨPr) *gāmga*° || p *yānti* ||
19 N *pr̄thito* || M *stīhapi* for *'sthya api* || **20** bhN °*bhāvah sam*° || **22**
 N *usyase*, corr. by cop. to *usyate* || Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin || **23** Pr om.
viharamāṇayoh || **24** N *ulūkar* ||

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3 Pr am for *aham* || **4** Ψ *ivāḥkāvāse*, *vā* being del. again by cop. ||
7 P *athu* || ΨPPrMp *vane*, om. *padma* || **10** P *priyasudbhāt te* || Ψ 'hāyam ||
14 bhN ΨPPr *varijjāraka*°, Bh *varijjāraka*°; A with us || **15** bhN *pra-*
tyūṣe kāle || bhN *prāyanākaśaṅkhaḥ*; AΨPMpBh with us || **17** ΨPM
anupariṣṭo || N *durnimittā* ca° || **19** Pr °*pyākarṇap*, om. *pūrṇap*; N
 °*pūrṇabāram* || N *ca ulūkanīḍanīkaṭavāsi* || **21** bhN ΨPPrM a° vi° ca
goṣṭīvād iti, p *goṣṭī iti*; Bh *akālacakryā iti*, A with us. Then ΨPrMp ins.
12 *kathā*, P adding "flourish" || **22** P *viṣamacittas* || After *sarvathā*
 (Pr °*thā*) ΨPPr the figure **12** || **24** N *viṣakumbhapa*° ||

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2 N, misreading the old-fashioned *jīḥ* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: *samprojitā*, P *samprejhita*° ||
3 bhN °*praśneū* (N °*sn* for °*sn*) *svinnomittarak* || **5** In bh gloss on *śikṣito*:
bhānyo || **7** M *citra*° for *vicitra*° || **8** bhN AΨPPrMpBh *paiśūnyā*° ||
 ΨPPrMp °*vinayābhīmāṇa*°; Pr °*mali*, om. *nam* || **12** N *grāhivittam* for
cittagrāhi || **14** bhΨ *śasya*°; A *śāśabhadasyaḥ*, Bh *śāśabhadasyaḥ* || ΨP
 °*āniśābhāḥ*° || **15** P *cittam* || **16** Pr *vivāham samkhyam* ca || **17**
 bhN ΨPPrMbh °*sikharāṇ*, A °*sakharāṇ* || **19** bh *bhadaṇtaḥ*, corr. by cop.
 to *tada*; N *pradampataḥ* || **20** Ψ *pr̄ṣitāḥ*, corr. over the line to our reading;
 P °*nr̄ṣitāḥ*, M °*tr̄ṣiḥ* || **21** M *enam* for *pānaṃ* || **22** M *pratisurabhīga*° ||
 N *mālatiṇ* || **24** Pr *upahāyāvāp* || **26** bhN °*rasāśvādulubdhā* || **27**
 bh *tatkarnyyavyajapavana*°, N *tatkarnyyavyajapavana*° || ΨPPr °*preṇṣitaiḥ*, M
 °*preṣitaiḥ* || **28** bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmīṇ prāptā*;
 Sār. SPA and Bh with us || **29** bhN *roṣo* for *dospaḥ* ||

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1 bh °syāmābhason̄, N °syāmānbhason̄ || 3 M phalaṇakatra for phaṇacakra ||
 bhN °manayor || 6 Pr mūrṣe for loke || M ca mūrkhesu || 9 N °prak-
 ṣpana° for °pramāṇa° || 10 M °putrair for °puṭair || 12 ΨPPr kāla ||
 bhNpBh °racitaiḥ, AΨPPr °caritaīḥ, M °varitaiḥ. Our reading is that of
 Sār. || N prep, then beginning of *kho*, then blank for one akṣara, then
 cālayan, cā of course being the misread second half of *kho*. In bh this
 passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our
 reading || N vimṛśateti, ΨPPrMp gaṇayati for vimṛśati || 19 M om.
 kuryuh || M uṣṭro || 20 N damanakar || 22 M sāgara° nāma
 vanīvā (!); ΨPPr om. vanik; p ins. sārthavāhāḥ after nāma || 23 M
 mūḍya°, om. bahu || N °cailakasya || 24 bh (not N) viṭakanāmā u° || 25
 Pr celakabham || 26 Pr viṣame 'smīn for viṣamā, asmin || M nā 'smen for
 'smīn || ΨPPrMp sthānake; the following *na* is supplied under the line
 in Ψ || 28 bhΨ śasyam, Bh śisyam, A śaspāni ||

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2 N om. simhaḥ || 3 bhN atas for atha; in Bh the passage is
 altered. Sār. and Simpl. Hh atha || 4 bhNΨP °rūpyaŋ; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior || 5 N sa᷍ for sattvam || 7 Pr tamāḥ for tataḥ || M itiḥa
 for iha || 8 N °citta° for °vr̄ta° || Pr sārthavāhāḥ for °hāt || Over
 avagatā, gloss in bh: jñāta || N avagatobhyupapattinā; in Ψ gloss in margin:
 jñātasamāc [the rest -āra ?- torn off with part of marg.] || 10 Our MSS.
 except Pr with us paṇcāṣeṇu, corrected by gloss. of bh to paṇcāmeṇu, by cop.
 of p to paṇcāṣeṇu, which is the reading of Pr || 11 bhN āṭyayikāyādī;
 gloss. of bh separates yadi from the preceding and the following akṣaras
 by small vertical strokes over the line || 12 bhNAΨPPr sīḍānto; in
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly
 as our text; but a corr. adds a second kim over rthe of puṣṭyarthenēti. The
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written नै). Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyarthe kim naīti; M puṣṭyā
 kim naīti || N simhar || 17 In bh gloss on mamōpānayadhvam: yūyam ||
 bhN teṣāṁ for tato || 18 bhN ūcīs for ūcīs || 19 N krīdayā ||

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1 Pr ins. pavatā after bhāvata || N om. param || 2 bh(not N) āste,
 M asmin̄ for asti || N śr̄ngāla || 3 ΨP vinyāya || 4 ΨP tisṭatu ||
 ΨPPrMp and Simpl. H om. gr̄han; BhA and Simpl. Ih with bhN || 5
 Pr upadisya for uddisya || 6 Pr svāmina || 8 N dīśo for devādeśo ||

11 Over *pāpādhama*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyaḍādayisyāmi*; Hamb. MSS. with bhN || **15** Ψp *pradhānaṇ*, corr. by the copyists to *pradānaṇ*; but the original reading is still well visible || **18** N *abhaṣapradhānaṇ* || **19** Pr *sva* for *sa* || **20** Pr *prayati* || **21** bhN *sva* for *svaṇ* || **22** In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā aṣmākaṇ* || **24** M *ya* for *ye* ||

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1 bhN *tasmād aṣmābhīḥ* || **2** bhN ins. *'pi* before *vahni*° || **5** PL¹ *yasmin* for *tasmin* || **6** N *nābhigandhe* || ΨPPr(not p)M *bhavaṇti* for *vahaṇti*; but cop. of Ψ adds in marg.: *vahaṇti pāṭhaṇ* || **7** Pr *rācāte* || **8** M *tam* for *tān* || **9** bh *mahatī veshā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vasccā* || **10** bhN *kṣudrāt* for *kṣudrogāt* || **11** N *parolokasya pra*° || ΨPPr *śāvira*°, M *śāvira*° for *svaśāvira*° || **13** N *bhrtyeṣu* for *bhrtyasya* || **16** ΨP(not PrMp) om. *prāptam* || **19** Pr *devasyāpyūyātanā mama* || **20** bh *svargaśaktir*, N *svargaśaktir* || **21** N *mṛtyo* || **22** In Ψ *padam* corr. from *madam* by cop. || **23** ΨP *bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

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5 N *prāpta* || **6** Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭitāḥ* || **8** PPrp *'dhāraṇam*; M *prāṇam* for *prāṇadhāraṇām* || ΨPPrMp add. *yataḥ* after *uktam ca* || **12** bhN *svalpākāyaś ca jā*° || Between *svajātyaś ca* and *nakhā*°, bhPPr ins. *ścāca*, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || **13** N *dripi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dripi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** ΨPPrM *etadarthaṇ* || M *sāṃgrāham* for *sāṃgrāham* || **17** M °*vasāneṇte* for °*vasāneṇu na te* || **18** N *aparasaratu* || ΨPM p *prabhūm*; Pr om. *śaṇprabhūm* || **19** N *dripi* (see remark on 79, 13) || **20** N *sargavāsaḥ* ||

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1 Pr *śobhanāny* (om. *vacanāny*) || **3** ΨPPrMp *vijñāpayāmi* || **4** Pr *yuktān muktaṇ* || **5** bhN ΨPPr *nakhāyudhatvāt kathāṇ*, M *nakhāyudhatvāt kathāṇ*, A *nakhāyudhatvāt tat kathāṇ*, Bh *nakhāyudhas tat kathāṇ* || **7** N

manasydpi || 9 In bh, *vijñapayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *māyobhaya*° || 13 bh *pa*, N *'pi* || M om. *nti tām ga* || 14 N *projjita*°, a misreading originating in the old-fashioned form, which *jīh* has in bh; see remark on 74, 1 || M om. *yām gatim* || 16 Pr om. all between *'nayano* and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *tāk a*, writing *bhakṣitoham* || 18 After *iti*, ΨPPrMp add *kathā* : 13 || P adds a flourish || 20 bh *grdhraparicāra* and *'paricārāl* || 22 N *linyeta* (*pse* in bh resembles *nne*); M *lipatae* || bhNPr (in both places, see above, l. 16) *'pravāritas*, M *'pravaritas*, p *'prasāritas*; AΨP with us; Bh *'pratāritas ca* || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || 24 P *paricāro* || 25 ΨP *āhāḥ* ||

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3 Pr *pathyodanam* || bh *māhājanastambhām*, corr. by corr. to *māhājanastambhā*; N *māhājanastambhām* || 6 ΨPr *bhagānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over *'dupasarpaṇam*: *sevā* || ΨP *evāśreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakārenōktam* || 10 M *bhaksitavyam* || N ΨPPrMp *bhrātrjāyopā*° || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhakṣa*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A *'sākhavartī*; Bh with us || N *'khādyā*° for *'khādyaka*° || 15 Pr *kṛtayā* || 16 Ψ *pradattā*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgaṇtavyam*, but *trā* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *pritiपūrvam* || 19 In bh gloss on *'vihitasauhi-tyāḥ*: *trptāḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

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4 Pr *'māsenā* || 5 ΨPPr *tat śrutvā* || Over *karisyāvāḥ*, gloss in bh: *āvām* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || 9 N transp.: *atha ra° sīpham dūrād eva duṣṭa°* || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After *'yāśritānām*, ΨPPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nānāy*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapusyanti*: *nāśāpī prāptumvāptī* (!), in Ψ gloss by cop. *hīnāni bhavaṇti* || 19 In bh gloss on *upajāpā*: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr *'samdhais* || 27 Pr *sukhāvaddhau* ||

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2 bhAΨPPrMpK unmetrically *dvipaturagasaśāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tad apy || bhN uktam for ayuktam || 9 M om. ca after āha || 12 N
 tīdūbhād for tītībhād || 13 Between etat and damanakah, M ins.: damanaka āha + katham etat || 15 bhN ΨPPrM jūṣā°. Corr. of bh writes ū over jū; ApBh with us. As to the origin of the corruption see the form which jjh has in our Table II, no. 9, l. 3 || 17 N parivṛtā for pativratā ||
 18 N datukāmābaddhaphalā; Pr °lāvaddha°; M °ṣalā for °phalā || 20 M
 prasave || ΨPp ṭatībho, in p corrected || bhN natv for navn || 21 N
 prasuevēti || 22 Pr abhyarthah || bhN ΨPPr sa dūram; correct our text, which gives the reading of ABh || 24 ΨPPrM (not p) eva for eṣa ||

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2 N dr̄ṣṭvaīva || M om. durāsadan kopayati || 3 N gr̄īṣmātapaś ta° ||
 4 N madāṇḍhasya nāgasya || Over °nāgasya gloss in bh: gaja || 6 Pr
 maru, om. ti || M prabhāke for prābhātike || 8 M om. kumbha || 11
 Over apahara gloss in bh: tvaṇ || In bh gloss on matto: sakāśāt || N om.
 pādas d of āryā 320 and ab of āryā 321 || 14 Ψ om. sā, but cop. supplies it in marg. || 16 N hāyā for hāyo || bhN ΨPPrMp bhavisyati, A bhavissasi, Bh bhavisyasi || 17 In bh gloss on hadate: karoti || 18 Ψ
 vātmanāḥ || ΨPPrM om. svayaṇ || Pr sārāsāre, om. iti; ΨPp (not M) sārā-
 sāreti || vetti all our MSS. || 19 Pr ākkā for ātmā ||

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2 N kāṣṭābhṛṣṭo || 3 N tīddibhar || 5 In Ψ nāma added over the line by cop. || 8 ΨPPrMp transp.: sara idam || Pr auya || 11 N viyogaḥ du°, ΨPPrM (not p) viyogāt duḥkhāc || bhN M om. ca, writing bhN duḥkhād, M duḥkhān || 17 ΨPPrMp sahānetum || 18 bhN asy, ΨPPrM (not p) abhy for asty; Bh with us; A asty apāyaḥ || 19 bhΨ dampasamdeśena, but in Ψ the e-stroke deleted again by cop., N dampasamdeśena; A dampān + sadamṣaṇḍamdeśena, Pr with us ||

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1 ΨP pyaṣṭī for °yaṣṭī || 2 N bhavisyati || 4 ΨPPrMp °nagaraey-
 pari'; ABh with bhN || 7 M śrūtvā palād, om. sannamṛtyus cā; Fr ins.
 am after cāpalād || 8 bhP (not p) bravan || Ψ eva vāśrayāt, corr. by cop. to evāśrayāt; hence PPrMp evāśrayāt || 9 Pr nititāḥ || 11 N
 om. °haṇ || Before iti, bhNA ΨPPrMp ins. api (hitakāmānām api iti);
 Bh with us || After iti, ΨMp ins. kathā 16, PPr kathā || 16 || P adds flourish || 13 ΨPPrMp °matis tathā || 14 bhN ete || P mukham ||
 In Pr gloss by a later hand on yadbhavizo: daivaparo || 15 M sā kathaīti ||
 17 bhNA °drāhe for hrade; in bh gloss over °drāhe: hrade; Śār. 45, 8 with ΨPMp || M mahākāyo, om. yās tra || 18 N ins. ca after °vidhātā || 20
 Pr matsyabāṇḍhānām ||

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1 Pr *paresvo* || 2 Pr *apiechinnam aśrotasam*; in Ψ, *avi°* corr. from *api°* by cop. || 5 N *tatsamayopacitā* [corr. by cop. to "ta"] *karmaṇā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhN ΦPPrMp *eva* for *esa*; ABh with us || 14 bhΨPPrM *'samete*; ABh with us || 16 bhNAΨPPrM *jalasyāmṭar*, ep. Śār. 46, 1; pBh with us || 17 bhN *jalāśrayaṃ*, Bh *jalāśraye*; A with us || N om. *pravīṣṭaḥ* || 19 bhN Bh *samullasan*; A with us || Pr *'laguṭa°* || bhN *'jarjitasarīraḥ* || 20 Pr *tah* for *taiḥ* || 21 N *bravīt* || After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ||

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, ḥ has been added subsequently || 8 bhN *sīśūnām* for *śūnyam* || 9 bh transp.: *yad a° me*; N with the other MSS. || 11 ΦPPrMp ins. *yan* before *na* || 13 For *bhadre* Pr *ti*[this corr. from some other akṣara by cop.]*tti*, with *bhā* add. over the line || ΦPPrMp *yad* for *yāvad* || 14 Pr *āyaputra* || 15 ΦPPrM *samudre vigrāhaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudrena vigrāhaḥ*, corrected by third hand to our reading || 16 M *apidaitvātmataḥ* || bhN *samutsakah* || 18 N *prāḥa* || Pr *priyan* || 20 Pr *kṛtr̥o°* ||

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1 In Ψ gloss by cop. on *vipruḍ*: *biṇḍu*; the same gloss in p by third hand || ΨP *'vāhinyāṇ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṇvā* incl., but this repetition is bracketed by cop. || Pr *aśrayethajalpitena* || 2 N *prāḥa* || 3 ΦPPrP (not Pr) *anirveda* || bhN *'sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣaṇ* || 10 M ins. *hiṁ* between *api* and *vihagān* || 12 bh *samudro*, and an o-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jaha-durjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjjayah*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjjayah* for *jayāvahāḥ*. Hamb. MS. H *balāvahāḥ*; Bh *samavāyah* *sudurjayaḥ*, A with us || 13 The s of *āvestyate* in bh is so small, that *styā* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNAΨPPrMp *caṭakā*; but ep. p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatām ca virodhena* || 17 M *tittibha prāḥa* || 19 Φ *'gahane pra°*, corr. to our reading by cop. || 20 Pr *sāntatikālēr* for *sāntatir* || 22 N *caṭakayugmam āśritām* ||

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1 In Pr gloss on *puṣkarā*° by later hand: *śudādandeṇa* (!) || P *śirṇāni* ||
 2 Ψ *catakayugā*, writing the following *lām* so as to cover part of the wrong
ā-stroke; P *catakayugālām* || 3 N *sthāpatya*° for *svāpatya*° || 5 M
tadadu[2nd hand adds *h*] *khita*, om. *duḥkha* || 8 bhΨPPrM om. *ca*
 before *mūrkhanām*; bhΨPPrM insert it after *mūrkhanām*; NABh Hamb.
 MSS. with us || 11 ΨPPr *taddulikkhāl* || Pr *anertho* || M *niṣevatā* ||
 13 M *upatiṣvati* || 15 ΨPPr (not p) *catakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *catakā*; N with us || N *madān*
ma sam [*sam* deleted by cop.] *ma saṃtāna*° || 17 bhNAΨPPrMBh *kīṣeṇid*;
 see above, p. 32 || 18 bh *vinivarttate*, but *vi* del. by cop. N with us || M
 om. *vīsamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhN Pr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtaṃ* for *naraṃ* || Pāda c in M only: *upakṛte*
yoh || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *saṛpo* for *saṛvo* ||

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1 M om. *tathā ca* || 3 Pr *nivṛtiḥ* || 4 Pr om. *param* || 6
 bhNAΨPPrMp *catakayā*; Bh with us || 7 bhNAΨPPr *catakā*, M *caṭa-*
kām; Bh with us || 8 N *sāhāryyam* || 9 N *maksikā prāka* || N *bhadre* ||
 10 N *jamtūko* || 13 ΨPPr *vikalpyamte*, M *vikalyam* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyam na prāpt[aryam i]ti 12 jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||
 N *gatā* for *gatvā*; M *gatāya* for *gatvā tasya* || 17 N *nimīlīto* || 18 Pr
taṭa°, om. *gartā* || 19 N *jalāśraye* || bhNΨPPrMp *muktvā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN
patitāḥ, *ta* being corrected by the copyist of bh from *tva* || 21 ΨPPrM
nimīlītākṣaṇi ||

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1 bhNAΨPPr *catakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || || flourish ||, Prp 18 *kathā*, M *kathā* || 18 || 2
 bh *suṛtsamudayena*; N *suṛtsamudāya* *vinā na* for *suṛtsamudāyena* || N om.
iti || 5 N *tenāvam* for *naīvam* || 7 N °*loha*° for °*loṣṭa*°, omitting
nīcayāḥ and the following words to *sya* (excl.) of *mahodadhivigrahasyō*, 1. 9 ||
 bh °*nīscayāḥ* || Pr *pūrayāmih* || 9 N *prāttakālāṇ* || 10 N *nyagrodha-*
vāsi || 11 M *vāyatī* for *dāsyatī* || 12 N *śrāvyan* || M *vrddhā ye*, om.
nām te vrddhā || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || **2** M *āhārārtha* || **3** Pr *hamsāvāsedu* || **4** M
kṛtāhārā for *"vihārā* || **6** bhN *"bandha*" for *"bandhana"* (N *"yyasanaṃ*) ||
 M *ma* for *mama* || **7** N *sarvēpi vi*^o || bhNAΨPPrM (not p) *sma*, in A
 visarga added over the line; Bh with us || **9** M *athāsau prāha* ||
 bhNAΨPPrBh *kuruta*, M *kurut*. M's reading is to be explained by an ai-
 stroke of *°तिस्* (i.e. *"tais*) l. 12, whose left-hand end goes exactly to the nether
 end of the vertical *ta*-beam and which looks like *virāma* || **10** ΨPMp
sameti, Pr *sameṭe* || M *hir* for *bhavadbhīr* || ΨPPrMp *mṛtarūpend*^o || **14**
 ΨPPr *viśrabdhāmatinā*, M *viśnaśkāmatinā* || **15** L' ins. *sa* after *kramena* ||
 N *sarvepi* || N *"miti*^o for *"mati*^o || **18** After *iti*, ΨPr add *kathā* 19 || ||,
 P *kathā* || 19 || flourish || ||, M 1 *kathā* || 19 ||, p *kathā* 10 (!) || **19** ΨPPrMp
 ins. *pi* after *sarve* || NΨPPr only *hamsāṇḍikā*, M *hamsāṭikā*; ABh
 with bh || **21** M *eka* for *eva* || **22** ΨPPrM *ākraṇḍadaravēṇa* || **23**
 M om. *'pi* after *garudo* ||

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1 bhN *saṁyātaiḥ* for *saṁaye taiḥ* || M *"viyogakam duḥkham* || **2** N
patirājñe, corr. from *patirājaya* by cop. || **3** bhN *"jivito* || **5** In bh gloss
 over *pracchannām*: *guptām* || **6** M *kudūḥ* (sic!); Pr *kudāḥ ke*, om. the
 following akṣaras to *nagātro*, l. 10 || **10** Pr *ta* for *tatra* || **12** Pr
saṁvattāḥ || N *"tacum* for *"tanum* || **13** N *upagato* || **16** Pr om. *tan*;
 ΨPMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd
 hand || **19** After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish || ||,
 M *kathā* || 20, p *kathā* 19 ||

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1 N *prāha* for *āha* || **2** ΨPp *abhihitī* || **3** N *garuda prāha* || **5** N
 om. *na* || **8** M *tataḥ* for *tat* || **10** M om. *na* || **11** Pr *kaṭaval* for
putraval || N *lābhayen* || bhNΨPPr (not M) *chreyam*, A *śreyam*; Bh with
 us || **14** N *saṁanītāś* || **16** Pr *ālokyā*. In Ψ, *avalokya* has been corr.
 from *ālokyā* by cop. || Pr *pramyoñvāca* || **18** bhN *bhagavan lajjayā* ||
 Pr om. *maya* || **19** bhN *cchatalām* || **22** N *bhagavatā muktān* for
bhavatā ||

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1 In bh, *saṁudrād a^o* has been corr. by corr. into *saṁudrāṇḍakāṇy*, which
 is also the reading of N || M *saṁtoṣasura*^o || **2** bhN *gacchāmaḥ* || **3**
 Pr *ānuṣāśram*, ΨPMp *āgneyaśaram* || **5** bhΨP *"cakītaṁ sakala*", in bh corr.
 to our reading by cop. || **8** N *ajñāyeti*. After *iti*, PMp ins. the number
 21, omitting *kathā* || bhN *avagatas tatvārthaś* || **10** bhNAΨPPrMpBh
praśastāṅgah (N *ṃga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || **13** N *utthāya* for *uktvā* || M *karaṭasakāṣṭam* || **14** bhN¹ΨPPrM *bhīnditau*; ApBh with us || N *karaṭaka prāha* || **15** bhN *jñāsyasi bhavān* || N *karaṭaka prāha* || **17** bhN *ivāṁbhasā* || **18** N *damanaka prāha* || **20** N om. *hi* || **22** N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *gasyeḥam* || **24** N *damanaka prāha* || **27** bhN *pūvāyakāriṇām* || **28** PL¹ *anyatra* for *anyac ca* || bh *vihato*, N *vihito* for *nihato* || bhN *eva* for *eṣā* || ΨPPrM (not Pr) *bhavisyasi* || **30** N *caturakopamā* || **31** N *karaṭaka prāha* ||

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2 bhN °*caturakāṣṭamku*° || **5** ΨPPrM *āśritāḥ* || **8** ΨPPr (not p) M om. *te* || **11** N *svāmi* || N *buddhipraveṇa* || **12** N *tathā* for *yathā* || N ins. *ca* after *vṛyāpādayati* || **13** bhNAΨPrP *akṛtam*; PBh and Simpl. MSS. HIh with us || **14** In Ψ gloss by cop. on *tām*: *buddhiṇ* || **17** N *varietyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || **18** ΨPPrM p om. *bho* || **19** N *adhibalpaḥ* || **20** bh *dvigurālābhena*, corr. to our reading by cop. || **21** Ψ *prāṇam bhavati*, but *yātrā* supplied by cop. under the line || **22** N *śāmkukarṇa prāha* || **23** M *evam* *deva* for *etad eva* ||

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3 bh *tataścascaturaka*, the first *śca* del. by cop. || **5** P °*āstasamayas* || **6** N *caturaka prāha* || N *tvam* for *evam* || **9** Ψ *idatm* || ΨPPrM *eva* for *evan* || ΨPPrM *pratipanna* || bhN *śiṇhamatāhato* || **11** Pr *āha* for *āśa* || **12** N *stvihāṇ* for *śiṇhāṇ* || **16** N *kravyamukha prāha* || **19** N *caturagenā*° || **21** N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣṭram* for *uṣṭra* || **22** N *vyāpādaya ity* ||

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2 N *deśāṁ gataḥ* || **3** M *kiṇciṇīt ta ṛtya* || **5** M *evam sminn* for *etasminn* || bhNAΨPPrBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja[ja] del. by corr.]kasārtho* || **6** ΨPPrM *grīvābaddhā*° || bh(not N) AΨPPrP *‘ranatkāra*° for *‘ranatkāra*°, M *grīvābaddhāvṛhāṭ*[corr. to *ta*] *ghāṅghāṭhanatkārakārī* || N *saṁāgati* || **7** ΨPPrM *śiṇhāś caturakam* for *śiṇ° ja°* || **10** bhΨPPrP *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || **11** bhNAΨPPrM p Bh om. *māṇ* || **12** N *caturaka prāha* || **15** bhNΨPPrP *grāhi*° (in bh corr. by cop. from *grahi*°) for *grahi*°, M *gāhi*°; Bh *grāhīyāmi*, A *grahīyāmi* || **16** M om. *pitr* || **17** N *grupaiti* for *‘bhypaiti* || **20** After *iti*, Ψ ins. *kathā* 21", PPr *kathā* 21" P adding

flourish ॥; p *kathā* 21, M *kathā* 21 ॥ 21 N *taddanyendapi* ॥ 22 N
nirjanavanam ॥ Pr *svāmi* ॥ PL¹ *ca* for *hi* ॥ 23 N *dūrastho smṛti no
śvāset* ॥ 24 bhM *dirghe*, corr. in bh by corr. to *dirghau* ॥ N *bāhu* ॥
ΨPPrM *pramādinām* ॥ 25 Pr *ivānusarāmi* ॥ N om. *matvā* ॥

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5 Pr *nitya* ॥ APrM *anāyikrtam* ॥ 8 bhPrMp *vikīrtita*^o, ΨP *cikīrtita*^o,
N *vikīrtita*^o, in p corrected to our reading; A Bh *vikartita*^o ॥ N *svaśṛngā-
bhyañ* ॥ 9 bhN *kasmād* for *tasmād* ॥ Pr *apītya* ॥ 10 Pr *karakaḥ* ॥
N *paraspara* ॥ bh *sākṣepam*; the cop. writes 2 over *kṣe*, 1 over *paṇ*; N
sāpekṣam ॥ 12 M *tata* for *tatas* ॥ M om. *na nītitatvam* ॥ 16 Over
avidhinā, cop. of Ψ writes *yā dhavitu*, N *tvam* *vidhinā* ॥ M *dañḍodyamau*,
ΨPPr (not p) *dañḍodyamau* ॥ 19 ΨPr *sāmaivā*^o in Ψ corr. from *sāmaivā*^o
by cop.; P (not p) *sāmevā*^o, M *sāmevā*^o; *sāmnāi*^o also Hamb. MSS. and ABh ॥
21 Pr *mūha* for *mūḍha* ॥ bhN *maṇtrapadam* ॥ 23 N *sāmādi* ॥ Pr
dañḍamaryanto ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvahitā* ॥

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2 In Ψ gloss over *balavatām* by cop.: *eteśām* ॥ bhN *upāyāḥ krānti*^o ॥ In
Ψ, gloss by cop. upon *yākrānti*: *prasara* ॥ 3 ΨPPr (not p) *atībhūmigato*,
with gloss in Ψ by cop.: *ahampāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*^o ॥
5 Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdhē*^o, N *labdhē*^o, A *labdhe*^o ॥ Pr
nigrāhā ॥ 6 bhN *dharmeṇa yā* ॥ 7 M *saṃjayate* ॥ 9 Cop. of Ψ
om. the words *tad yathā* &c. to *so* excl. line 10, but supplies them in marg. ॥
10 P *vibhāgme*, L¹ *vibhāṇma*, PrM *vibhāgena*. The readings of PL¹ are
misreadings of the form which *go* has in Ψ, where a small stroke unites the
second vertical stroke of *g* with the somewhat longer second *o*-stroke with
the result that it looks like *gma*. The copyist of the archetype of PrM took
it for *ga na*. The first *o*-stroke before the akṣara was naturally taken by
the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the
copyist of L¹ took it for the initial stroke of *ṇ* ॥ After *iti*, ΨPPrMp ins.
pañcāṅgo maṇṭraḥ ॥ 11 Over *māhātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh
taṇḍava, the corr. writing 1 over *va*, 2 over *da*; N *taṇvamāda* for *tad atra*; ABh
with Ψ ॥ 12 N *vinipātaś* for *vinipātāpratīkāraś*, Ψ *‘kāraḥ kāryasiiddhiḥ cēti
pañcāṅgo maṇṭraḥ*, the words from *sōyam* incl. to *maṇṭraḥ* incl. being
bracketed by cop., who writes again *sōyam* and the following text to *‘kāraś* ॥
bhN ΨPPr (not p) MBh *bhinnasañḍhānam*, A *bhinnasañḍhyānam* ॥ 15
N *pātayitūṣakti* for *pā^o a^o ṣakti* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *ndhko
vrddhartum* ॥ Bh *utrapīṭam*, M *utripiṭi*, Pr *uttipiṭi*, bh *taṇḍakanikām*, N
ṭhaṇḍakanikām for *utripīṭam*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS.
H *utrapīṭam*, I *utrapāṭam*, h *atrānāpāṭin* ॥ 18 N *catuprabodhanam* ॥ ΨPPrMp

ivāñdhakṛt || 21 Pr ins. karaṇ before karaṭakāḥ || M agāt for agamat ||
23 bhNΨp nīcamanānū°, in Ψ corr. to nīcamanou°, which is the reading of PPrM; in p first corrected to "no", then to "tā"; in Ψ gloss: bhavaṇti. Sār. SPc, ABh with us. Cp. SPk; n(v) nāñcamatānuvṛttino; Simpl. MSS. HI nīcajanānuvarṭtino, h nāñcajanānuvartrino || 26 P sapanna°, NAPr sapanna°; Bh with us || 27 N parijasya || 28 M °vidā 'smanmaṇṭriṇā ||
31 Pr vivikta rājāṇaḥ || N icchāmi || N kim na tsi ||

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1 ΨPPrM om. kiṁ ca || M puruṣe; in Ψ gloss by cop. on paruṣe: kāthore, r torn off with part of margin, e still visible || Pr advesyaṇ || 2 PPr bāvyaṁ, M sovyam || bhN ca for hi || 5 Pr śācyena || 7 bhN purusena ||
9 M tathā ca || Pr bhrtyayatā || 10 bhNAΨPPrMp vinōdadheḥ; Bh with us || 13 N gati || 15 Cop. of Ψ gloss on mahān: puruṣa, and on pranunno: prerita || Pr dhāratām || 19 ΨPr svāmin || ΨPrMp sāḍguṇo°, PL¹ sāḍbhūṇo° || 21 Pr °kārmuke || 23 ΨPPr ākhyānam; M om. ākhyānakam || Pr āyate || 24 bh nagnaḥ, corr. by corr. to nagna; N nagnaśravaṇako || 26 N damanaka prāha || 28 N ayodhā, M ahodhyā ||
30 M pratipannā; in bh gloss on vīpratipannā: garvitāḥ ||

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1 M rājānataḥ || Pr om. ca || M viñḍhiko || 2 M om. ca after evaṇ ||
3 M badrasacivam || 4 ΨPPrMp °śramaṇakas || Pr om. purim || 5 In N, praśna° by cop. corr. to praśra° || 6 N °drekāṇa°, bh °drekāṇa°, the corr. adding visarga after dre, ΨP °drekvāṇa° (being often written द्रेकवाणा in MSS.), Prp °drekāṇa° || M °vītāculu° for °cintāculu° || In Pr °mūla° corr. by cop. from °mūtra° || 10 N om. para° and the following words to paraṇ excl. || M paravittacottāras || 11 Pr phalai || bh jñāṣyasi (in spite of bhāvān) ||
12 ΨPPrMp om. ca after ekādā || 13 PrMp rājabharanam || Pr anuviṣṭāha ||
16 bhN tataḥ for gataḥ, corr. by corr. of bh to gataḥ || 18 NΨPPr prṣṭaryāḥ || Ψ param [new line] kau° || 19 Over ācārya and mahārāja, cop. of Ψ gloss: he || Pr om. svargam || 21 N sārvopyepi for sarvāṇy api ||
23 N rājapadāṇṭikam || M svamina || 24 ΨPPrM ekāṇṭopavāsitamāṇtri°; p ekāṇṭāśritamāṇtri°, corr. from another reading || M naīva for tenaīva || ΨPPrMp °śramaṇena ||

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1 M °vadakamalam || 2 Pr jaya || M jayatu devānāpriya iti || 4
 After āha N mahā[re]ja sarvadineṣu svargam gacchāmi]bahūnām &c.; the brackets by copyist || 5 M om. śrūyate || 7 N yad for yady || 8 Pr uktā || 9 Pr skṛtvā || 11 ΨPPrM ati for iti; ABh with bhN || N tva,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvaṇ* by corr. || 14 Pr *kīpcimi* ti || 15 Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || 19 In bh gloss on *prātiveśmakā°*: *pādoṣī* || 20 PL¹ *paśyāsthāḥam*, M *paśyāsvāḥam* for *paśya, amba, aham* || In bh gloss above *kenāpy adṛṣena*: *ākūśavāṇī* || 22 Corr. of bh adds *ḥ* after *vṛāhmaṇa*; cop. of Ψ gloss over *vṛāhmaṇa*: *he* || M *‘gyānvita* || 23 After *parama* Pr repeats the words *vṛāhmaṇas tasya vṛāhmaṇī &c.* l. 18 to *śrutvā* l. 22 incl. || N *‘pramoda-pūrṇamāṇa°* ||

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2 NΨPPr *tyajatām* || 3 M om. *nādṛtya* || ΨPp *‘vācchalyād* || M *stanapayitvā* for *snapayitvā* || 6 Pr *‘veśmika°* || bhN *vivāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *taduparodhād*, l. 11 || 7 bhN *tavājñā*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *parāṇ* || 10 M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || 11 N ins. *sa* before *saviseṣṭam* || 13 Pr *kurkuṭa°*, N *kurkuṭa°*, M *kukuṭa°* || M *prāptam* || 14 N *‘samudbhāva°* for *‘sadbhāva°* || N *‘samśrayanī°*, om. *‘ya°* || N *‘graha* || 17 N *uktah ‘sāv* || ΨPPrM *svaputrayogyaṁ* || 19 ΨPPr (not p) M om. *tato* || 20 M *gudyatām* || 23 bhN *‘vistārita°* || 24 Pr *abhravā* || Pr *sadbhi dṛśam* || N *īdrśīm* ||

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1 bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *savair*; ABh with us || ΨPPrM *ivś°* for *evś°* || 2 M *grahopaviṣṭambhita°* || PL¹ *tathā* for *tayā* || 3 M om. *viḍambanayā* || 4 PL¹ om. the second *pāda* || 5 bhNPr *kanyā* || M om. one *sakrt* || 6 M *pūryāprvānīrmittam* || 12 bhN *nāmā* || ΨPPrMp *māheṇḍra°* || 13 ΨPr *samāyāntam*, corr. by both copyists from *samāyāntam*. A with us, Bh *samāgatam* || 15 N *śuka prāha* || 18 N *yama prāha* || Pr *kātrah* for *kālāḥ* || 19 ΨP and first hand of p om. *tam* after *ca*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *evu* for *etaj* || 22 ΨP *evākulīta°*; p *evākulī*[3rd hand adds *bhū*] *ta°*, M *evākulīkyta°* || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya + iti* ||

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1 After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || || 2 M *kanyākrta°*, bh *kanyāntavādavāṇīyatā*, corr. by cop. to *‘nravaravīnyatā*; N *kanyāntayādavāṇīyatā* || 3 M *sā rppena* || 4 ΨPPr *ārabdhāḥ* || 6 Pr *paramapuruṣa* || 11 bhN *anubhūtam*, ΨPPr *anubhūtām*; ABh with us || 12 Pr *pūrvo sthitas* || 14 N *patnā* || N *vārtī°*, om. *sncha* || 15 After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds 1) 23; P *kathā* || 23 || flourish || || 16 ΨPPr *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśravanako* || ΨPPrMp *śramanako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 || PPr : *kathā* 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32(!) || Pr *etan* for *tat* || **19** ΨPPr *kevalam̄ māṃ*° || ΨPPrMp *śopajivinā*|| In bh gloss on *nītimārggānabhijñāḥ*: *tvadvidhāḥ* || ΨPp *“mārggānabhijñēya*, Pr *“mārggānabhijñēya*, M *“māṅanabhijñēna* || **20** Pr *durtritvāṇ* || **22** bhN *cetaki*°, ΨPPr *cīcīni*°, M *vivini*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *cīm*; A *vetaki*°, Bh Sār. a, SP (most of the MSS.), v *ketaka*°. Sār. β with us. The stanza is absent from the Hamb. MSS. || **23** Pr *“nāgamyā* || **24** ΨPPr 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || **25** ΨPPrMp om. this stanza ||

Page 108.

1 bhN *tarāpaśadasyō* || **2** ΨPMp *nānamyā*, Pr *“nānamyā* || **3** bh *śūcīmukhyā ivāśīṣya*, corr. to *“sye* by corr.; N *śuciśukhyā ivāśīṣya* || **4** N *damanaka prāha* || ΨPPrMp *kathām̄ cātāt* || **6** Pr *tac cēhamāṇtakāle* || **7** Pr *upāyat* || **9** N *“pradeśāt* || **11** bhN *“dhaman* || **14** N *dharmani* for *dhamati* || **16** ΨPPrMp *udvijito*, in p corr. to our reading || **17** ΨPPr om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || **19** ΨPPr *nānamyā*, M *nāmamyā* || After *iti*, ΨPPrM: **24** *kathā* || P adds flourish ||, p: 25 *kathā* || **22** bhN *upajāṭas* || **23** bhN *apijāṭas*, corr. by corr. of bh to *atijāṭas* || Pr *‘jāṭas* for *‘nujāṭas* || **24** Pr *‘darśitāḥ* || **25** Pr *tv anujāṭa pituḥ*, ΨPM (not p) unmetrically *tv anujāṭa ca pituḥ* || **26** bhN *atijāṭo* ||

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4 ΨPPr *“saudaryam̄* || **5** bhNΨPPrM *yāṇ kṛto* for *‘lāṇkṛto*; in p *lāṇ* corr. from some other akṣara; ABh with us || **6** N *idam* for *cēdām* || **8** bhNΨPPrM *dhūpena*, p *dhūmena*, me being corrected from another akṣara; Sār. SP Hamb. MSS. ABh with us; h *dhūmena* || **9** N *damanaka prāha* || **11** bhN om. *asti*; but cp. Sār. and Simpl. || Pr *deśāṇṭarāṇ gatau* || **13** bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || **14** M om. *kalaśagataṁ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || **15** Pr om. *gacchāvah*; N *gacchāvah*! *iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || **18** Pr *“samakṣa jvalaṇ* || M *vyavahariśyāma* || **20** ΨPPrMp *avyavicchinnaḥ*, corr. in p to our reading || **22** ΨPPr *trūti*°, M *trudi*°, for *hrāśa*° || **23** Pr *svabhāvārthatatayā* || **25** ΨPPr ins. *nikṣipyā*, M *tilkṣipyā* before *suguptam̄*; *nikṣipyā* evidently was a gloss of the archetype of these MSS. || PL¹ *asahāyavyasana*°, M *asadavyasana*° ||

Page 110.

2 N transp.: *tad api tasya* || 3 M *rākṣīnam* for *parikṣīnam* || 4 M *caturbhiḥ śataiḥ śataiḥ api kim* || 5 M *saṣṭasatāny ivā*° || 12 Over *dharmaabuddhe* in Ψ, and under *dha*° in bh, gloss: *he* || 18 M *vamkatau* for *vivadantau* || 20 N transp. *nyāyah drṣṭo* || 21 ΨPPrMp om. *yataḥ* || 22 bhN *kimvāde* || 24 M *vacanadevatā* ||

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4 N *pūjyate* for *yujyate* || PrMp *vanadevatā* || 5 N *mamāham* for *mahat* || M *mahākautukam* || 7 N *sarjjitau* || 8 P (not L¹) *matpāṇīm gatās* || 10 N *pūrvotkhātanidhānasañ*[*sañ* del. by cop.]*pri*[*i* del. by cop.]*deśastha*°; ΨPPrMp om. *sañnidhāna* || M om. *sthaśa* || 11 Pr om. *tvāṁ* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhakṣayan* || 21 ΨPp °*śīśur vai*° || Pr *yadhomukhas* || 23 ΨPPr *rudyase*, M only *se* || N *baka prāha* ||

Page 112.

1 Pr *ha* for *'ham*; M om. *'ham* || 2 M *taduḥkhitomham* || 3 ΨPPrMp om. *me* || 5 Pr °*sahavairī* || 9 Pr *dy* for *yady* || bhNΨPMp °*ṣaṇḍāni*; APrBh with us || 11 bhNΨPMp °*ṣaṇḍā*°; A has a gap here; Bh °*khamḍā*° || 14 After *iti*, ΨMp *kathā* 26, PrP *kathā* 26 || P adds flourish || 17 bhN *dharmaabuddhiḥ pu*° || N °*kārinikaiḥ*, ΨPMp °*kara-naiḥ*, corr. in p to our reading by the copyist; Pr *rvyādhikaraṇaiḥ* for *dharmaḍhi*° || 18 N *śacīm* for *śamīm* || N *śametya* ||

Page 113.

1 N transp.: *te sarve* || 2 bhN *viharanocitam* || 4 Pr *javālati*, ΨPp *jvaliti*, in p corr. to our reading || 5 bh *ākramdayan*, corr. by cop. to *ākramdan*; N *ākramdat* || 7 Pr om. *idam* || 10 M *dharmaabuddhiḥ cyēti* || After *iti*, P ins. *kathā* 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* 26. 16 M *jīvīmṛjam* for *dvījhvam* || 17 bhN *khalascehēś ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on °*lopacīrno*: *pum*(?)*pa*, the rest being torn off with part of marg. || 21 N *ṣaṇḍanād* || 22 bh *vaśiṣṭa*°, N *vasiṣṭa*° for *viśiṣṭa*° || P (not p) om. *khalaḥ* || 24 Pr °*vicakṣana*, followed by *danda* || 26 N °*daṇḍināḥ*, PrM *devadāṇḍitāḥ* || 29 NΨPPrM (not bhp) om. line 29 and page 114, l. 1 ||

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3 ΨPPr (not p) M *tava* for *tat* || 4 M *vidvān rjubhigamyo* || bhNΨPPr *vāpramādinā*; APrBh with us || 5 bhN *rjur mūrkhas* against the metre || N *mūrkhaḥ* *śaṭhaḥ* || Pr *tyājāḥ* || 7 N *athenām* for *apya enām* || Pr *enā*

'vasthān' || M na cānyo for tavānyo || M om. jano || N tṛṇabhbūva || **9**
 P kumjaradvat, L¹ kumjaratadvat for kuñjarahṛt || **12** ΨPr (not P) nāduko
 (cp. 115, 12); p nāmduko (sic!) || NM vañkiputraḥ || **13** Pr gamana
 ciñtayat || **15** bhN vatset || **23** N lakṣmaṇa || N nāruka, ΨPr nāduka,
 p nāmduka (sic!) || **24** N jumps from the first bhakṣitā to the second
 bhakṣitā, om. one of them and all between them || ΨPr nādukaḥ, p nāmdu-
 kaḥ || **25** ΨPPrM om. sā, which in p has been supplied by 3rd hand ||
 bhNΨPPr yat for yata; Bh yataḥ, A with us || **26** bhN ava for atra;
 BhA with ΨPM ||

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2 PL¹ om. saha || **3** ΨPr nādukaḥ, p nāmdukāḥ || **6** N preyaṇ ||
8 M om. tathā ca || **10** ΨPM pravarttayā || N bhayādvahā || **11** N
 lakṣmaṇaḥ putraḥ || p nāmdukena, ΨPr nādukena || **12** Ψ here nāduko;
 Prp om. nāduko || **13** p prākṣipat || **14** Pr nāduka, p nāmduka || **15**
 ΨPr nāduka, p nāmduka (sic!) || N nāduka prāha || **16** N lakṣmaṇa prāha ||
 ΨPPrM om. the text between °nāpahṛtāḥ, l. 16, and bho lakṣmaṇa, l. 18. In
 p it has been supplied in margin by 3rd hand || **17** N ātathiyavāti[tī del.
 by cop.]din || **19** N lohamayātulāṇ || **22** ΨPr nādukenā || **23** ΨPr
 nādukam || **24** ΨPr nāduko ||

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1 ΨPr nāduka || Pr sabhyam for satyam || **2** bhNΨPPr upahartum;
 ABh with us || ΨPr nāduko || **3** PL¹ so for bhoḥ || **6** ΨPr nāduko ||
9 After iti, PPr ins. kathā || **27** || P flourish ||, ΨM kathā | **27** || **11** M om.
 kulānvitam || Pr durbhaga || **13** bhNAΨPM vairūpyopahatāḥ; Pr Bh and
 Simpl. HI with us; Simpl. h viḍūryopahatāḥ ca, corr. by corr. to virūpopa° ||
 bh kāmptavapuṣṭāḥ, N kāmptavapuṣṭam || N duḥkhitaḥ for duḥsthitā || **15**
 N tathā ca || **16** bhΨPPrM duścāriṇyāḥ, N duścāriṇyām; Bh duścāriṇyāḥ;
 A with us; Simpl. HI kulaṭānām, h asatānām || **17** bhNAΨPPrM ceṣṭi-
 tam; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh
 prattiter; N prakr, then blank for one akṣara, then tte; ABh with ΨPM ||
18 ΨPPr kariṣyate || **22** M mūrkheṇa sahaśrāṇi vāsopi || **24** ab in M
 only: varāṇ jālādhipatānaṇ || N ḫvanāvarapātānaṇ, Pr jvalanāvāṭava[va
 corr. by cop. from ta]naṇ || **27** N rava for iva || N śubhāt for śu° ga° ||

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1 N yātāpy for mātāpy || **2** Pr gavāśinaiḥ || **3** bhN vacā, in bh
 corr. by cop. from vacaḥ; Pr girāḥ for vacaḥ || **9** Pr ekasmiṇścīt || **11**
 Pr apetam || Pr dvitīyah || N pañjare || **12** N ārabdhāḥ || **15** ΨM
 tana, PPr tena for tata || **16** ΨPPrM āgacchāntam for āgatam || **17**
 Pr ākarot || bhN °svāmina, AΨPPrM °svāmin, B svāmin, without madiya ||

- 18 Bh athāñnam badha vadha vyāpādayati ; A tad enañ bāñdhaya 2 vyāpādaya 2 iti. See 118, 2 || 19 ΨPPrM transpose : rājā tat || M om. śukavacanam ||
 20 Pr rājā anyata dū° || 21 N āśrayañ || 23 Pr 'syārtha pā° ||

Page 118.

- 2 Bh vadha 2 pātaya 2 ity ; A bāñdha ghātayata ity || 5 After bhavanti
 Pr adds kathā ||, ΨP add : kathā 28, P adding || flourish || ; M kathā 28,
 p 29 kathā || 6 Pr om. yatah || * 8 N svavadhyārthi || 9 N damanaka
 prāka || 11 M only bhyāñ for varik° || N vañikaputrabhṛtrputrābhyañ ||
 13 Pr anubhavati || 14 bhNΨPPrM rājanīti° ; A with us, Bh rājanītivi-
 mukho bhāvān || 15 N om. pitrā || Pr °dukham, ΨP °dukkham, cop. of Ψ
 inserting afterwards & before °kkha° || 16 bhNΨPPr te cdhatuh, M te
 vāhetuh ; ABh with us || bhN sampmukhau ; A with us ; in Bh this passage
 is altered || 18 ΨP nājñātañ, PrM no jñātañ || Pr catvāromapy for ca
 tvām apy || 19 ΨP om. duhkhenā duhkhitāñ drṣtvāli, but cop. of Ψ adds
 these words in marg. || 24 M vagamtuñ for kva gantuñ ||

Page 119.

- 1 bhNΨPPrM kāpy, A kvāpy ; Bh kvā'pi nābhi°, in spite of na khalu ! ||
 2 Pr om. iti || 3 Pr °manorathām anuvisyāmah || 7 N prasthitaikar for
 prasthitair || N bhaṭaputro || 8 N tav yayā° for tan mayā° || N ciñtiti ||
 9 M evasvodatarañ || 10 In Ψ, cop. adds na over the line, putting
 a small vertical stroke over the preceding yā to indicate the end of the
 word. Owing to the small interval between the lines, na is not very
 distinct and may easily be misread for ja or ni. PL¹ indeed misread
 it for ja, and taking the preceding separation stroke for an e-stroke,
 both these MSS. write je for na ; Pr ni for na || M bhojavelāyām || 18
 M lagno 'bravīt, om. ca || 21 Pr om. sameṣyāmi || bhNAΨPPrMBh
 sahāya° || 23 ΨPPrM mārggāsannā bhillā° || 24 Pr °gr̥ha ||

Page 120.

- 1 N vitanānā° || N pakṣi for vrddha° || 2 N °rupayo° for °rutabhaṣā° ||
 5 M om. ratnāni || N gr̥hita for gr̥° gr̥° || 6 Over ānayata, gloss in bh :
 yūyāñ ; NM ānayat || 7 bhΨPPrM ullam̥titānām, N uṣam̥titānām ; ABh
 with us (only A. °ti° for °thi°) || 8 In N, °paṭa° corr. by cop. to °para° ||
 10 Pr yato for santo || 11 ΨPPrM tārasvarām || 13 N dr̥ṣṭahpratyayo ||
 15 N ady for yady || bhN °parāpi || 17 N jumps from the first avaśyam
 to the second avaśyam, l. 18, om. one of them and all between them || 19
 N vrārā° for kārā°, ΨPPr kāropavarake || 22 ΨPPrM om. tadā || Pr
 lobhāvistām ||

Page 121.

1 Pr avaśyam ga° || **2** N siddhye || **3** N avaram || N vidāraṇā ||
4 N °yodareṣu niρuṇam || **5** bhNAΨP vikṣyamāno, Pr vikṣyamāṇaḥ ; Bh
 with us || ΨPPrM transp.: sa durātmā (M durātmā) || **6** ΨP ḥādayitī,
 in Ψ corr. by cop. from ḥādayati, which is the reading of PrM || bhN
 cchinnaratnasatvāsamśrayaḥ; ΨP chinnaratnasattāsamśrayaḥ, M cchinnaratna-
 sattāsamśrayaḥ, Pr chinnaratnasabhāvattāsamśrayaḥ, A chinnaratnasattāsamśrayaḥ,
 Bh chinnaratnasattāsamśraya || bhN ata for svata || **7** Pr °vidāravidāraṇa° ||
 bhNAΨPPrBh nisṛṇo, M nisṛṇo || **9** bh ḥvataḥ, N ataḥ || **11** bhN
 ati° for athāti° || **13** Ψ na śa (knyomoya) knomy amiṣām, the brackets by
 cop. Pr eṣām for amiṣām, a reading clearly going back to the slip of the
 pen of Ψ || NPr svabhrātṛṇām || bh dṛṣṭum, N dṛṣṭuḥm for draṣṭum || Pr
 jumps from the first °vidāraṇaṃ to the second °vidāraṇaṃ, l. 14, om. one
 of them and all between them || **17** ΨPPrM °vicāraṇamātro° || M mahā-
 vaisaṣaṇ || **18** bh vaisaṣaṇ, N vai sāhaṣaṇ for vaisaṣaṇ || **20** Pr satvara
 prthivīṇm || bhN ṣaptāḥ for prāptāḥ, in bh corr. by glossator to our reading ||
24 ΨPPrM uktam for muktam || N bhaṭa° ||

Page 122.

1 N bhāṣḍāgārītve || **2** M ataḥ for atha || ΨPPrM om. the text
 between mēlayitvā and rājā, l. 4 || **3** N saṅgrāmiṇa || **5** A om.
 here the words mitradvaye &c. to anubhbūva incl., inserting them after
 avaloka, l. 15, and adding anyadā; BhK with us, but with variants. Bh:
 mitradvayārppitasarvarājyāngabhbāraḥ svacchaṇḍavṛttir vilāsaśaukhyāng anubha-
 vati sma; K mitradvaye samāropitasarvāṅgarājyabhbāracinptā svacchaṇḍavṛttir
 vilāsaśaukhyam anubhavati sma || ΨPPrM °vṛttivilāṣa° || N °saukhyānubhbūva ||
11 M om. all between rājāpi and svakhaḍga° || bhΨP (not Pr) vānaram
 mativi°; N vānaraṇ ativi°; ABh with us || **12** N anya for atha || M
 rāgrhbhbhyāse || bhNΨP nānātarukhbāṇḍitaḥ, M nānātaruṣaṇḍitaḥ, ABh nānā-
 tarumāṇḍitaḥ; Pr with us || **13** Pr prathamananam || **14** ΨPPrM
 bahukusumasugāṇḍhiparimalaramaṇḍiyam || **15** bhN gr̄ham for saha || bhN
 pravīṣyate || **17** ΨPPrM om. śrāntena || **18** N svāpīm || **23** Pr nivāri-
 tum || **24** ΨP punaḥ, PrM punā, all these MSS. only once ||

Page 123.

1 N bhramaraprahāraṇ, om. m anu || **4** ΨPPrM viśrabdhe for viśvaste ||
7 N jumps from the first kāryam to the second kāryam, om. one of them and
 all between them || **10** bhN katas for mytas || After nṛpaḥ, ΨPr add
 kathā 29 ||, M 1 kathā 1, P flourish || kathā 29 || || N karaṭaka prāha ||

- 12** bhNA Ψ PPrMBh *paiśūnya*^o || **14** bhN *amṛṭāsv* || bhN Ψ PPrM *naīva kāryam*; in Ψ a later hand adds gloss: *niścayaṇ na karoti*; A with us; Bh *naīvākārye vinaśyati* || **15** bhNA Ψ PM *sādhū*; Bh *sādhus tu ku*^o; Pr with us || N *na* for *tat* || **16** M om. *tathā* || **17** Ψ P *ujhati* (*jha* being written in Ψ as in *jjha*, Table II, no. 12, 2a), Pr *upsati*, N *ujjati*. N's reading is a misreading of the old-fashioned *jjh*^o of bh, which has the same form here as in Ψ in our Table II, no. 9, 3 b || N *"bhakta"*, M *śikkhīnuktanuktopi* || **18** First pāda in Pr: *yad ākāryam eva tam akāryan* || **20** bhN *prabodhitair* || **21** Pr *dhiyate*, corr. from *thiyate* || **23** M om. *na kartavyam* || **26** Ψ PPrM om. *tau* || Pr *krodhāṇḍitadhiyau* ||

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- 2** Pr om. *bhrtyasya* || N *prāṇāśo* || **3** Pr *bruvānām* for *nṛpānām* || **4** N *bhrtyā*, M *bhrtyah* || **9** bhN Ψ PPrM *brāhmaṇa sarvabhaṣī*; Bh *vrāhmaṇa sarvabhaṣī*; A *vrāhmaṇah sarva*^o. Cp. on this stanza SP page lvii || **10** bhN *cāvāśā*, M *vāvāśā* || Ψ PPrM *duṣṭamatih* || **11** Ψ *prekṣyah*, PPr *prekṣyah*, M *prakṣyah* || bh *'dhakṛtah* || **12** Ψ PPrM *tyājyāḥ sa vai* || Ψ PPr *kṛtyam*; M *cākṛtyam* for *ca kṛtyam* || **15** NPr *dehim* for *deham* || **18** Pr om. *rājyaṇ* || **20** N om. *api ca* || Ψ PPrM *puruṣā* || **21** bhN *cāryaparā* || **22** N *pracuranityadhanāgāmā ca*; cp. Sār. 63, 3 || **23** M *vesyāgateva* || M *nṛpate*[corr. from *tī*]ter || **24** M *athānāgata eva* || **25** bhN Ψ PPrM *jānāśi*; Bh *jānāti*, om. *na*; A with us || **26** N *samānadāna*^o, Ψ PPr *sāmānidāna*^o, M *sāmānādāna*^o ||

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- 1** bhNA Ψ PM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) || **3** Ψ PPrM *nōpadeśyam* || **10** Ψ PPrM om. *kim ca* || Ψ PPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ prṣṭā* || **12** Ψ PPrM *prṣṭavyāḥ* || **13** M om. *śreyo vābhīhitam* || **15** N om. the words between *dr̥syate* and *vyomni* || **16** M *vadyate* || bhN *kha-dyota* || **18** bh *bhāvāḥ*, the first dot of the visarga being added above, the second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N *bhāvāṁ* || **19** bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) || **26** bhN Ψ PPr *paravacanam pra*^o; Pr om. *"nā*. ABh with us || M *ma* for *na*, P om. *na* || **27** M *vicāryabuddhinā* || **29** Ψ *prathamataṇvam*, Pr *prathamataṇtram*, N *prathamataṇtram* || After *tantrap* Ψ PPrM ins. *kathā* || **29** || Ψ PPrM *ādyaslo*^o || **30** bhN Ψ PPr *snehēti*, Ψ with a danda and 9 avagrahas before *snehēti*; M *tarddhamaṇo mahanā*, A *sneha iti*, all these MSS. omitting the rest of this stanza. But cp. the end of the other books. After this stanza, Bh adds: *na nōcajanasaṃsarggān naro bhadrāṇi paśyati i vṛṣasiṇphabhavā prītir jambukena vināśitū cēti dvātriṇśatimī kathā* || flourish || *ślokazahabrahā 2000 iti*

॥ flourish ॥ श्री ॥ Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the beginning of the first book after our first stanza. Variants: a II, 44 °sapparkān; cd both MSS. *darśayat eva vikṛtiṁ svajanēpi khalo yathā* (417 *valo yataḥ*) ॥ After *snehēti*, l. 30, bhN add *iti prathamāṇākhyānakāṇ samāptāṇ*; M *pamea* • [• indicating the abbreviation] *prathamāṇtrāṇ*; ΨPr with us ॥

BOOK II.

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1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, *τ vaεya sunaya°* excl. ॥ N A om. *arham* ॥ **2** A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* ॥ Bh *ādiślokaḥ*, Φ *ādyaslokaḥ*, A *ādimaślokaḥ* ॥

3 A *buddhihīnā* ॥ **4** Φ *kākeṣu mrgakūrmavat* ॥ **6** M *jana*, om. *pade* ॥ Pr *pramadārauipyam*, M *pramadārothaḥ* ॥ Φ *prathamadāropyanāma* ॥ APPr MBhΦ ins. ca after *tasya* ॥ M *muhūcchrāyo* ॥ **7** BhΦ *nyagrodhah* (om. *pādapaḥ*); M *nyagrodhapāda salīhyāśrayo* ॥ Pr *sa cāśrayo* for *sarvāśrayo* ॥ A om. *uktāṇ* ca ॥ **8** N *sākhāsuptamṛgah* ॥ BhΦ *ālīnatna-chadaḥ* ॥ **9** N *ttata°* for *kṛta°* ॥ **10** A *visrabdhō* ॥ A *nīyatkuṣeu-maślāghyah* ॥ **11** M *yangha°* for *saṃgha°* ॥ A *suḥkhadair* ॥ M om. *bhūbhāra*,

writing *bhṛto* ॥ **12** AMBhΦ om. *ca* ॥ M *vāyayā* [sic!] for *vāyasāḥ* ॥ APPrM om. *prātāḥ* before *prāṇā°*; Bh inserts it before *pracalitāḥ* ॥ Φ *prātacalitāḥ* ॥ **13** BhΦ *tadadhiṣṭānanivāsinām* ॥ A *āgyātam*, corr. from *āgyāptam* ॥ Bh *āgyāptanugrārūpam*, Φ *āgyāptanugurūpam* ॥ **14** A *sphuṭitakasvaraṇāṇ*; BhΦ *sphaṭita°*; N *sphuṭiputakata*[ta deleted by the copyist]*raca**raṇāṇ* ॥ bh *ubaddhāpiṇḍiparuzākūracchaviraktātāntanayanāṇ* ॥ Bh *chaviraktātāntanayanāṇ* ॥ Φ *iti puruṣārāchaviraktātāntanayanāṇ*, A *raktāptarnayanāṇ* ॥ **15** Φ *ūrdhvārdha°* ॥ N om. all the text between *iva* and *sarvapātakānāṇ* (l. 16) ॥ bhAPPm *kāla* ॥ **16** A *iva adharmopadeśāram* ॥ BhΦ *āgachāptam* ॥ Pr *evam* for *ekam* ॥ **18** Pr *mandeśīptayat* ॥ PPrM *pāpī* ॥ BhΦ om. *kim* after *cikirṣati* ॥ BhΦ *ma-mātvārthāya* ॥ bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahau scit*, A *aho scit* for *āho śvit* ॥ **19** bhN *kitsud* for *kaścid*; PrBhΦ om. *kaścid* ॥ A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyāvasāya* ॥ Bh *kotukaparas* ॥ Φ *kautukapāṇrastham eva* ॥ **20** MBhΦ *vitanya* ॥ A *dhānyakaṇvākīrya* ॥

BhΦ *vikṛtya* || BhΦ *ḍṛśor* for *tato*. Cp. Śār. 64, 11 || Pr *tiḍūre* for *nātiḍūre* ||
21 PPrMBhΦ *atha* for *atra* || Pr *niyāptās*, M *niyāptitāps* || **22** BhΦ
kāṇān for *tāṇḍulān* || M ins. *hālān* before *hālāhalam* || **24** BhΦ *kāṇān* for
tāṇḍulān || Pr *th* for *'py* ||

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- 1** A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *sapnipāta°* ||
2 bhN *eva* for *evam* || BhΦ *na kasya kaścid doṣah* || Pr *anya* for *asya* ||
3 Φ *vijñāyate* || **4** BhΦ *vane* for *kathām* || P *ḥariṇasyāṁsaṁbhāvo* ||
5 A *anarthakam*, corr. from *anartha kathām*; M *prāptodyonarthām*, om. *kathām* ||
6 A *vipattigūḍhamanasāṭ* || M *kṣimatīk* for *kṣiyate* || **7** Pr *daiveviṣṭa°* ||
9 BhΦ om. *atha* || P *udyasga* || **10** PPrM *pāśāṇḍhanavayu°* (M *sunā-nulas*, Pr *sanākulams*) || N *pratyutpannatayā* || BhΦ *uvāca* || **11** Bh
 om. the second *na bhetavyam* || **12** Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu*
vyasaneppreveva || M *buddhi nikiyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittibhāya*,
 Bh *ekacittiyabhāya* || Bh *jālam iha kṛptāṇyām*, Φ *jālam iha kṛtāṇyām* ||
15 A.BhΦ *asāṇhitacittānāṃ*; but cp. l. 26 f. and sloka 7 a || **16** M
ṝthavāgrivā, BhΦ *ṝthugrīvāḥ* || NAPrBhΦ (not bhPM) *anyonya°* || **17**
 BhΦ (not A) *asāṇhilā* || **18** BhΦ om. *katham etat* || **20** BhΦ om.
hi || A *bhāraṇḍā*, N *bhādā* || N om. all the text between *pakṣināḥ* and
svecchayā (l. 22) || **21** BhΦ om. *ca* || BhΦ om. *ṝthak* *ṝthag* || **22** M
madhyāḥ || After *pakṣināḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grīvāyā (!) na datām tadā, &c., l. 24 || N om. all between *grīvāyā* and
kopāt (l. 24), the missing text being supplied in the margin || **23** A om.
kvāpy || Bh om. *atha* || P *arḍḍha* || **24** Pr om. *yadā* || PM *dvitīyayā*
grīvayā, Pr *dvitīyayām grīvayā* || **25** A *mṝtyur evābhavat* || **26** Bh (not Φ)
vrūvīmi || BhΦ *ṝthugrīvā* || After the first *iti* P adds || **1** || *kathā* ||, PrM
1 *kathā*, BhΦ *prathamakathā* || Φ adds *1* || BhΦ ins. *ca* after *evam* ||

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- 1** PrM *vitāne bāṇḍham* || A *nirbhayapra°* || **2** N om. *idam* || BhΦ
idam ity ākulacittā imāp (Φ *idam*) *ślokam* || M *iti ciptayat*, A *ity aciptayat* ||
3 BhΦ *haramṭī* (!) *te* || **4** PL¹ *nu* for *tu*; BhΦ *yadā bhuvi patiṣyamṭī* (!) ||
 BhΦ *vāsyam* || **5** BhΦ *anusartum* || **6** A *ḥbūbhāgān upari* || M *ramptum*
 for *gantum* || N *laghupatanakasya*, om. *ca* || **7** A.BhΦ om. *ca* after *laghupata-*
nakas || Ψ sets in again with *vāsyā sunaya°* || Bh (not Φ!) ins. *tu* after
Citrigrīvāsya || A *sūṣṭacaritenā*, corr. from our reading, BhΦ *navacaritenā* ||
 Ψ ins. *sā* before *durādhya°*, but cop. deletes it again || BhΦ *durabhi-*
prāyena; but cp. 126, 19 || **8** Φ *muḥu* (once); A om. *muḥur muḥur* ||
 Bh *utsa-*, Φ *utsu* for *utsṛjya* || A *kautukavaśas*; Pr *kautukaparasya deva*
kapota° || **9** Φ om. *ca* || Bh *ayam ca durātmā* || BhΦ om. *iti* ||

M riṣamamārgge vya° || A om. jñātvā || A vihatāśah | abravit | pratinivrttaḥ || Bh pratinivṛtte || avravit || **12** Before the āryā, Φ (not Bh) inserts bhāryam bhavan || Φ (not Bh) om. bhavati ca bhāryam || **13** bhN bhavisyatā || **14** M puṇṣā || BhΦ ca for cet || **16** A vihaṇgāmisalābhāḥ, corr. by a later hand to vihaṇgānām eṣa lābhāḥ || PrBh kuṭuṇḍa° || **17** BhΦ pratyārūptam || **18** BhΦ tadāśmākam || M pramadārobde na gamanam || **19** BhΦ yatas tatra ca uttaradigvibhage || A harinyo, corr. from hiriṇyo || Bh (not Φ!) hiranyanāmā || ΨPPrM mama suhṛd atisayena priyah | tatra (M priyas tatra, om. the punctuation) vasati || **20** bhNA avaλambitaŋ || A pāśavimokṣṇāya iti || **21** BhΦ titheśvā° || A harinyanāṣaka° || M tad dhi laghu durggam || ΨP ateruḥ || **22** Pr tha for ca, but del. again without another correction || **23** N satamukhabilāŋ || **24** BhΦ pakṣipāśā°, A pakṣapātā° || A harinyo || Φ (not Bh) nijabaladurggam anusṛtyu || **26** A mām etām avasthām; Pr memenām a° || **27** Bh kṛtvā, Φ tvā, for śrūtvā || A durgāntara; Bh durgāṇṭakagataḥ (!), Φ durgāṇṭataragataḥ || Pr bhanā for bhadra, but na corr. from some other akṣara smeared with gamboge || **28** ΨP kidṛg ca, M kidṛg va || A ita for te; a later hand corrects this to tava || BhΦ kṣamyatām for kathyatām || N citragriva prāha || **29** BhΦ kapotas for kapotapatis || BhΦ ins. tat before satvaram || N ins. śrūtvā citraṇ before tad ākanya || **30** BhΦ parihrṣṭātmā || bh niṣkāmann, N niṣkāmannam || Bh (not Φ) avruvit || **31** N 'kāriṇaḥ for 'dāyinaḥ || **32** BhΦ mahātmanām for kṛtātmanām ||

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1 Pr atra for atha || Φ pāśabandha, Bh pāśabandham || BhΦ saviṣādam, then Bh hiranyōrvuviτ, Φ hiranyo 'vravīt || **2** BhΦ kathayati for kathaya, iti || BhΦ om. uktāṇ ca || **3** ΨPM yasyān va || Φ (not Bh) yasmā cānana ca yathā ca ya tvayā ca tva yatra ca śu° || **6** M om. tāvac ca || **7** BhΦ om. kiṇ ca || ΨPPrM kiṇ locanānāŋ || BhΦ vikacotpalantvīṣāŋ || **9** BhΦ yaddēśu for yaddsyā || M mṛtyup || Bh (not Φ) puruto || Pr vijjāṇbitē || **12** Φ (not Bh) pārbhāsthitī || A daivā | naīṣ naīva, corr. in the margin by a later hand to daivā tad vanam || **13** Bh 'karayo praha° || **15** PrBhΦ samīkṣa || **16** Φ (not Bh) ati for iti || Pr meti for me matih || **17** M samghāthuvamṛty || **18** BhΦ vadhyāṇte || **19** Pr durrñiti kiṁ || **20** A om. ki; a second hand supplies gaṇ in the margin || **21** Φ uktā, Bh uktvā || BhΦ pāśān (Φ pāśān) na chettum ārabdhāḥ || **22** BhΦ om. uktāṇ ca || M ma for mama || A pāśām || Bh pāśām chi-tām, Φ pāśasthitām || **23** BhΦ tad ākanya || M jana for na || A svāmīnā || **24** M ias. haṁ before ṣāṇtaraṇ || BhΦ om. bhadra || Φ mamaivam || **25** Φ (not Bh) om. tat || BhΦ kathaya me tāvanmātram api sanmāṇam; then Bh na karomi, Φ ta karoṣi ||

bhN etāvanmānām, M etanmātrām || BhΦ ins. yataḥ after uktam ca || **26**
 BhΦ datte || **27** Bh vittabhāvō || A kātarāḥ for karkhīcī || **30** M apāram
 va (read ca) mama || BhΦ kadācin mama || A BhΦ atha, om. vā || **31** Bh
 tad avaśyam, Φ tad avasyam, for tan nūnām || A narakāpātah || ΨPPrM om.
 uktam ca || **32** M thanu for prabhuh || **33** Φ (not Bh) ca before sīdati ||

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1 A harīnyāḥ || Bh hiranya āha, Φ hiranyāḥha || BhΦ sarvam for imam ||
 M svāmin na dharmmām || **4** bhNAΨPM (not PrBh) yaś ca for yasya ||
 M nrtyeṣu || **5** Bh traīlokyasthāpi || **7** BhΦ svāśraya jagāma || M vedam ||
 Pr om, sādhu cēdām ucaye || **8** bhNAΦ duḥsādham, Bh duḥsādham, in A
 corr. by second hand to duḥsādhyam, which is the reading of ΨPPrM. Read
 duḥsādham (cp. Pāṇ. III. 3, 26). But cp. 181, 26 || M viyataḥ for vai yataḥ ||
9 BhΦ samātyeva, bhN samānyaśva, ΨPPr samānyaśva, M samānaśva; A
 with us || **10** ΨPPr ins. ca after sarvam || bhNA bandhanamokṣam ca,
 ΨPM bandhanamokṣam, Pr bandhanamokṣam, ΨPPrM om. ca || BhΦ savismayo
 for vismitamanā || Pr ciṁtayat, Φ (not Bh) vāciṁtayat || After vyaciṁtayat,
 two leaves are lost in Ψ, which sets in again p. 184, l. 18 || **11** BhΦ
 buddhir aho || Pr hiranya, A harīnya, A with a sya and a mis-written nya
 before nya deleted by the copyist himself by smearing sya and the first nya
 with gamboge || **12** A hirīnyena || BhΦ prītikarāṇam || BhΦ cāmpacala-
 prakrti a(Bh e for r a)vīśvāsaparaś ca na ca kēndri varcayitum (Φ vāmpayatum)
 śākyah (Φ śākya) || A vīśvāsam na || **13** N vančitūśakyas || bhN tatrāpi
 for tathāpi || BhΦ iti for eva || **15** In bh a gloss on svāter: nakṣatrasya ||
 Pāda d in BhΦ: svātyudakam samīkhe || **16** M pād, om. pāda° || **17**
 BhΦ tāvad ehti for itas tāvat, iti || **18** BhΦ om. kaścit || bhN sāvīśeṣa° ||
19 N vāyasa prāha || **20** BhΦ tad ākarṇya || A hirīnyo || BhΦ om.
 vīśeṣād || Bh 'matlināḥ, Φ 'matlināḥ || **21** M om. sa, perhaps owing to
 the circumstance that in Pr sa looks exactly like se, as the visarga of n (in
 bhāvān l. 19) touches the right edge of the upper horizontal stroke of sa ||
 BhΦ samāgataḥ || **22** NM hiranya prāha; N om. all the text between
 prāha and bho vairam 181, 2 || PL¹'si for 'sti; BhΦ om. 'sti || BhΦ kāryam for
 prayojanam || A om. iti || **23** BhΦ om. me || Pr ti, BhΦ prītiḥ for
 pratītiḥ || **24** BhΦ om. bandhane sanjāte || Bh bandhamokṣo, Φ bandha-
 mokṣam || NABhΦ om. iti || **25** Φ (not Bh) om. all between the first
 maitrī and uktam ca, l. 26 || A hirīnya āha, Bh hiranya āha || Bh bhuktāham ||
26 bhAPPm om. yo; bhPPrM insert ya before ātmano || **27** AM cāpi
 for vāpi || Bh hāsyatām yāti sa kṣitau || **28** Φ rasayam, Bh rasyatām for
 gamyatām || **29** Φ om. all between karoṣi and uktam ca || PL¹ karisyāmī,
 M karisyāmī || Bh trayā saha vairīnā ||

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- 1** BhΦ *na hi* for *nāsti* || **2** bhNAPM (not Pr) *vividhan*, in A corr. to our reading by cop. Cp. I. 6 || **3** A *yataḥ*, but *ya* written on some akṣara deleted with gamboge || **4** After *vairam* an akṣara which seems to have been *tta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || **6** N *prāha* for *āha* in both places || **7** Φ *kāraṇanippāditañ* || Bh *nippāditañ*, A *nispannan* || P *krmitrimañ* || P *tat tad ahepikāraṇād*, bhPr *tat tad ahepikāraṇād*, N *tat ta ihepikāraṇād*, Φ *tat tad ehopakāraṇād*, Bh *tat tad ... opakāraṇād* || BhΦ om. *punah* || **8** M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpāñām* and *pativratākulaṭāñām*, Φ omits all between *nakhayudhāñām* and *panḍitamūrkhāñām* (writing *pānditamūrṣāñām*); Φ then continues: *pativratākulaṭāñām dvija* [cp. Bh!] | *jalānalayo devadetyāñām sapāsaya* [cp. Bh!] *mārjārāñām* *sapatnyo siṃhagajāñām labdhaka-harināñām kākolukāno* | *dīgambarāñām* [cp. Bh!] *sajjanadurjanāñām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *kīsyabhuñ* || **9** Bh *sāpāsayamārjārāñām* || M om. *lubdhakaharināñām* || N *lubdhake ha*° || **10** Bh ins. *dvijadigambarāñām* before *sajjana*° || A om. *ca* before *nityavairam* || BhΦ *nityañ* *vairam* (Φ *vaira*) || **11** BhΦ *kendapi kasyacit* || BhΦ *hatas* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prāṇāptūya*; M *prāṇāpta* || BhΦ *varttate* for *yatante* || **12** Φ *akāranetat*(!) || **13** M om. the first pāda || BhΦ *yātī* for *eti* || **15** BhΦ om. *mama* || **16** Bh *arhati*, Φ *arhasi*, for *iecati* || **17** In bh gloss on *garbhād*: *vesaragadhe*(!); BhΦ *garbham* || **18** bhNPBh *pānīne*, in bh corr. by corr. to *pānīner*; A *pānīnah* || **19** Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *muniyaimuniñ*, Φ *muniyemuniñ*, bhNAPM *muniñ jaimanīñ*, P *muniñ jaimunīñ*, M *muniyaimanīñ* || **20** Pr *dvelātate* || **21** bh *atiruṣāñ*, but apparently corr. to *abhiruṣāñ* by corr.; N *aniruṣāñ*; PL¹ *cetasāñ mabhiruṣāñ*; A *cetasāñ matiruṣāñ* || Bh *tiramyāñ*, Φ *thiramyāñ* || **22** N *prāha* for *āha* || **24** Bh *bhayālobhāc*, Φ *bhayālokā* || **26** M *durbheyuñ*, A *durbhedañ*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhis ca*, Φ *makaresimdhis ca* || 30 || || **27** BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvañi*, N neither this figure nor the second *parvañi* || **28** BhΦ *viparītāñām ca viparītāñ* || **29** A om. *aparam* || N *prāha* for *āha* || **30** BhΦ add *yataḥ* after *ca* || **31** Pr *sāṃditasyāpi* || N jumps from the first *viśvāsañ* to the second *viśvāsañ* (132, 1), om. one of them and all between them || BhΦ *ripo* || **32** Bh *vṛttāḥ* for *vṛtrāḥ* ||

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- 1** PPrM om. *tathā ca* || **2** A *tridiśemdraṇa* || Bh *dite*, Φ *dine* ||
 P diter *cārbho*, L¹ diter *vārbho* || A *vināśitāḥ* || **3** BhΦ *suslakṣmenāpi
 ṣaṇḍraṇa* || **4** P *nāśayes ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvan*
 (*bhu* being corr. by cop. from some other akṣara smeared with gamboge);
 M *hmavaṇ*, A *kūlaṇ* for *plavam* || **5** A *arthabhäreṇa* || Bh *śipār*, Φ *śipār* for
ripor || PML¹ *vrajet*, Pr *brajet*, for *gataḥ* || **6** PL¹ *taranḍam* for *tadamṭam* ||
7 PL¹ *laghutapanako* || N *cīptavān* for *ci° āśa* || **8** Bh *mativiṣaye*, Φ — *tivi-
 ṣaye* || bh *athavā*, N *atha'vā*, om. *ta*, but without sandhi with the following
 word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eṣāsyōpari* || BΦ om. *me* || **9**
 N *sārapadinaṇ* || Φ (not Bh) om. *bho* || **10** After *idāniṇ*, some akṣara
 (yū?) has been covered with gamboge in A || A *pratipādayasva*, corr. by
 corr. from *pratipayasva* || Bh *anyathā iham atraīva*, Φ *anyathā matham
 atraīva* || PPrM om. *sthāne* || **11** Φ *hariṇyoh* || bhM *nāyaṇ buddhir*,
 P *nāyaṇ buddhir*, Pr *nāyaṇ buddhi* (continuing *vaṇcanād*), A BhΦ *nāyaṇ
 duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the anusvāra, N *neyam
 buddhir*. Simpl. MS. I has: *vidagdhavacanōyaṇ dr̥ṣyate laghupatanoh satya-
 vākyas ca* | H has a gap here; h with I (blunders: *dr̥ṣyato laghūpattana*) ||
 After *jñāyate* BhΦ *yataḥ* || **13** A *°mriyāḥ* || **14** PL¹ *nasṛpho* || **15**
 Pr *tadvāyam* || PPrM *vidheyā* for *pratipattavyā* || **16** Read **pratyāyito*
 for the misprint **pratyayito*. bhNAPP *pratyāyato*; M *pratyāyito*, BhΦ
pratyāyino || Bh *aparāṇ* for *param* || A *tvadbuddhipariṣkaṇāya*, after which
 one akṣara (tta?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhipari-
 kṣaṇārthaṇam* || **17** BhΦ *tvadāṇkāgataṇ*, A *tvadāṇke muktaṇ me* || AΦ
 (not Bh) *sara* || **18** A *tato* for *tvatto* || Pr *bibheti* || bh *tvadīyāmyamītra*°,
 corr. by corr. to our reading; N *tvadīyāryyamītrapārśvāt*, BhΦ *tvadīyā 'sya
 mītrapārśvāt* || **19** N *athāsā*, then two akṣaras covered with gamboge,
 then *vāha* || **20** BhΦ *gunavanmitrasaṇgena*, PPrM *gunavanmitravināśena*;
 then P *yan mitravināśena yan mitram upa°* || **21** Bh *śālistambābhīhavatam*,
 Φ *śālistāṇvābhīhivamtam* || **22** N *tadhbāsūtvā*, PPrM *tat śrutvā* || PPrM
saṁāliṇgitau for *saṁāgatau* || PPr *laghutapanako*, in Pr corr. by cop. ||
23 After *bhavān* (Bh *bhavāna*), BhΦ: *svaśābhāva*[Φ *ve* for *va]taś cāhāram* ||
 M *aham ānvesayāmy e kṛva* (om. *hāram a and vam u*) || **24** A *sakūśāpukrāṇtāḥ*,
 corr. to our reading by corr. || Φ (not Bh) *anupavīṣya* || **25** bhNAPP *kā-
 mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. β 72, 10 with us || A *°kusama*° ||
 Bh *kṛtvā svapusyakimśukatulyāṇ*, Φ *kṛtvāśupusyakimśukatulyāṇ* || N *māṇsamī-
 pesīm* || **26** bhNAPP *hiranyāṇkam*, in Pr corr. to our reading, perhaps by
 a later hand; BhΦ *hariṇyāṇtikam*; A and Śār. 72, 11 with us || M *bhakṣatām* ||
27 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° || 30 bhPrM °nīta; N °nītam, corr. by cop. to °nīta || Bh svasā-marthyenōpanītān, Φ svasāmarthēnōpanītān || P svasārthyenōpanītabhakṣyāṇ
bhakṣyatāṁ tamḍulā iti, Pr svasāmarthyenōpanītabhakṣyāṇ bhakṣatāṁ tamḍulā iti, M svasāmarthyenōpanītabhakṣyāṇ bhakṣyatā tamḍulā iti || A bhakṣyatāṁ ||
BhΦ bhakṣyatāma tamḍulām iti || 31 A tatas tau suprītāv api | parasparam |
priṭī || BhΦ parasparasutṛptāv, Pr parasparasuptāv ||

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1 A vakti ca for prechati || 4 Φ (not Bh) tuksati || 6 Φ (not Bh)
vachah || 7 BhΦ om. kiṇ bahuṇā || Φ (not Bh) nirampataran || M nirampat-
rikṛtvā || 8 A ekāntamaitratāṁ || 9 BhΦ om. sa || A tadupakāraramjītāḥ
(om. manas) || BhΦ tatpaksimadhye, AM tatpaksitimidhye || Φ (not Bh)
sa tadā for sadā || N anyathānyasmin || 11 Φ (not Bh) vāśo (!) 'apūritā-
nayanah (!) || A amṛrupūritanayanah || A samāga, then the space of an akṣara
covered with gamboge; the ā-stroke covered with gamboge, and samāga
corr. to samāṅga. Then the space of 5 akṣaras covered with gamboge by
corr., who writes on it dgadam uvāca, the reading of the corrector being thus
samāṇ gadgadām uvāca || 12 Pr vibhaktiḥ || BhΦ tad yasyāma atrāham ||
A aham anyatra || 14 BhΦ anāvṛṣṭiḥ || PPrM māhaṭī 'vṛṣṭiḥ || A jāno
for nagara° || BhΦ babbukṣayā pṛjito ; bhN bubhujāpi° || 15 PPr vihaga° ||
M vihāmbaṇḍhanārtham || BhΦ aham atyāśu[Φ adds vi]śeṣatayā || 16 M
videśam̄ calito || A BhΦ tato 'ham̄ for tendham̄ || A karomi, om. iti || BhΦ
yāsyāmīti || A hirinya || 17 BhΦ tahri, but the i-hook deleted in Bh ||
N prāha for āha || Bh yāśī, PPrM yāsyatīti, N yāsyatīti (!) || 18 A BhΦ
dakṣināpathe, N dākṣināpathe || 19 M °māṃsakalāni || 20 BhΦ subhā-
ṣitagoṣṭīm || BhΦ ins. bhūcaraḥ before sukhena || Φ (not Bh) °pakṣakṣayāṇ ||
22 BhΦ tā, APr te ye for tātā || Pr om. na, which has been supplied by
another hand in margin || 23 A BhΦ cāpadi sampthitan || 24 A
hirinya || N prāha for āha || BhΦ om. all between āha and bhoḥ line 25 ||
A apy evāgacchāmi || A ato || 25 A dukkham̄ || M om. sa || APr jump
from the first āha to the second āha, om. one of them and all between them ||
N prāha for āha || 26 M tavi for tatrāva || BhΦ gatās tam̄ sarvam̄ ||
Bh akosagatir || 27 APPr tatrāgamieyatī, BhΦ tatrāgamisayī || 28 Φ
śānai manai || Bh māśudvahaśceti, Φ māśadvayaśceti || A mānado for sānando ||
29 Φ (not Bh) abhyo for dhanyo || A samasti, corr. by corr. to samam asti ;
BhΦ samo 'stī || bhN dharas for dhanyataraḥ || 30 MBhΦ om. hi ||
Φ sampattādikāni || N apuṣṭāv for aṣṭāv || Bh udīyanāni, Φ udīyanāni ||
Bh tatas for tat || P sakhenā || 31 N prāha for āha in both places ||
33 BhΦ cakram̄ ||

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- 1** Before śrutvā Φ inserts *api*, in spite of 'pi after *hiranya* || BhΦ *hiranyōpi* || Bh *prṣopari*, Φ *drṣopari* || bhNPPrM om. *tatprṣopari* and the following words to *sampātoddayanena* (excl.); our reading is that of A (only A "sto"). Simpl. H1: *tathānuṣṭite hiranya* [h add. over line in H]s [H om. s] *tatkṣṇād eva tadupari samārūḍhaḥ* [I om. h I] *sōpi sanaiḥ sanaiḥ* [I om. h] *tam ādāya prasthitah*; h: *tatt śrutvā hiranya tasyōpari samānūḍha sōpi sapāt tenaīva pracchittah* || BhΦ *samāruhya* || N *sampātoddurnayena* || **2** Φ only one *sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *tam hradaṃ tam* || BhΦ *pracalita* for *prāpitaḥ* || **3** BhΦ *athāptare* || P *mūṣakādhitam*, M *mūṣakādhiśitam* [sic!] || **4** N *tattisṭha*°, Φ *tannīrastha*° || **5** Φ (not Bh) *sākhām āruhya* || BhΦ *tārasva* [Φ *śva*] *rena provāca* || Φ *māṇtharakaḥ ḫagacchan* || BhΦ *bhavanmitraḥ* || **6** Over "tyālinga gloss in bh: *tvaṇ* || A our reading, corr. by corr. to *āgatyālīmgyatām iti* || BhΦ *āgatya ālīmgya* || **7** A om. *yataḥ* || Bh *sakapūraīḥ*; Φ *kim* *vāṇdanaiḥ sakalapūraīḥ sthapārai* || P *kimmu*, BhΦ *kim tu* for *kimu* || 2nd pāda in A: *kim suṣitalaiḥ*, which corr. corrects to *kim ca caṇḍraiḥ suṣitalaiḥ* || **8** M *ta* for *te* || **9** Pr *nipunatarai* || **10** BhΦ *parijñāto 'sti* | *iti* || Pr *smīti* for *'si* | *iti* || PPrM *mamēparādhaṃ* (PrM "dhaṃ) *kṣamasavam iti* || **11** BhΦ *vrkṣottīrṇyakam* || **12** N *vihitālīmgiτau*, P *vihitālīmginau*; Pr *vihitau līmgiτau*; M *vihitālikitasaṁvrau*, om. "līnganau *pula*" || BhΦ *pulakitasaṁvrau vrkṣād* (Φ *vrddhād*) *adhaṣṭhod upaviṣtau cātmacirāntanāp vṛttīṣṭam* || **14** A *māṇtharakanam* || P *laghutapanakam* || Φ (not Bh) *bho 'yam ko mūṣakaḥ* || BhΦ *bhakṣabhbuto* || M om. all between *mūṣakaḥ* and *mūṣako 'yam* l. 16 || **15** BhΦ om. *bho* || N *prāha* for *āha* || **16** PPr ins. *mūṣakaḥ* after *mūṣako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || **17** M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tārakāḥ* || **18** Ψ sets in again here with *khyayā* || **19** A "parityaktyās" || **20** M *paranirvedam* || BhΦ *āśadya* for *āpannaḥ* || BhΦ *tavāptike* || **21** N *prāha* for *āha* || M om. all between *āha* and *prāto* || Pr *prāto dayātva titatraīva* || **22** Pr *eta traīva* || ΨPPrBh om. *na* || **25** M *pramadārothaṃ* || **28** N "guḍe" for "drava" ||

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- 1** M *anna* || M *prāśūṣikaparivārakārthaṃ* || **3** *suprayatnam*; cp. also Śār. 74, 9 || **4** Pr *bhakṣya*, om. *māne* || M *parivṛāprāja* for *parivṛād* || **5** bhN *anāyāseneva* || **6** ΨP *prāpnosi*; Pr *prāpnoti* || N *bhakṣayāmī* || M *tāmtrāṇ tam* for *tatra* || bh *vr̥hatsphīn*° corr. by corr. to *vr̥hatsphīg*°; ΨPPr *vr̥hasphīg*°, M *vr̥hasphī*° || **7** ΨPPr *brūṭakarṇṇo* || **8** bhNAΨPr *āśramam*, P *āśram* for

śramam ; M *aśramam* ; Bh with us ; M and Bh *upanītavān*, in Bh apparently corr. to our reading || 9 ΨPPr *brūṭakarṇṇo* || 10 N *br̄hasphigo*, bhΨPPr *vr̄hasphigo*, A *vr̄hatspigasya* || 12 After *abhyāgataḥ*, Pr repeats *śūnyam prativacanam prayacchatī* || 13 ΨPPr *sālādaṇ* || 14 Pr *rātrām api* || N om. *iti* || 15 Ψ *yat*, corr. by cop. from *yataḥ* || 16 ΨPPrM transpose *kasmāc cirād dr̄ṣyase* and *prito 'smi te darśanāt* || 17 ΨPPrM *kā vārttā nanu durbalōsi* || 18 M *sumupagatān* || 19 ΨP *harmmāṇi*, Pr *harmāṇi* || 21 bhNΨPPr *prāghuṇike*, in Ψ corr. to our reading by cop. ; but the correction is not very clear. ABh with us || 22 ΨPPrM *sadanam* || Pr *vṝthā* for *vṝṣṭhā* || 23 N *girā* ||

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1 Pr *tatraśka*^o for *tathāśka*^o || 2 M om. *yataḥ* || 3 ΨPPr *pauro-hatyam* || 4 bhNAΨPPrMBhΦ *māṭhāpatyam*, in bh corr. to *māṭhāpatyam* || 6 ΨP (not Pr) *brūṭakarṇṇah* || N *būṭakarṇṇa āha* || 7 M *tvāt* for *tvatto* || Pr *mamāṇyaḥ suhṛt*, M *mamāṇyaḥ syahṛt* || 8 N *bhikṣāmāṭram* || 9 In bh, gloss on *karmakarā* : *bhr̄tyāḥ* || N *vṝtticchedāsanmāṭjanādi*^o || 11 N *veśena* for *vamp̄ena* || M *tādayati* || 12 ΨP *kutūhalam me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr. ; M *kautūhalam me tasya* || 13 N *vr̄hasphik*, A *vr̄hatspig*, ΨPPr *vr̄hasphig* || 14 ΨPPrM om. all between *bilam* and *nidhānośmaṇā*, l. 16 || 16 N *kuddatesau* || 17 N *uṣmā* || bhN *vitvajo*, corr. to our reading by corr. of bh || N *viddhīṣ* || 20 That in our text *śāṇḍilimāṭā* is a compound, is evident from 140, 15 || 22 ΨP *brūṭakarṇṇa* ||

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4 ΨP *devatārccanaparas*, Pr *devatārcanaparas*, M *devatārthanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vr̄ahā*[new line]*nyoḥ* || 6 N *anamīṭaraphaladā* || 7 M *tadagraham* for *tad ahaṇ* || 8 bhN *mūrṣoddeṣena* || ΨP *yathā ṣaktir* || 9 Ψ *bhartsamāṇā* || M *bhargavayamāṇḍha* || 10 Pr *he daridra* for *daridrasya* || M *bhojapraptis* || 13 bhN *na evāditam* || 14 M *maṇḍap ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra*^o ||

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4 N *vivekajñai sādanaṇptīya* || 6 bhN ΨP (not Pr) *tr̄snā* ; ABh with us || 11 ΨPPrM *māṭhājanāśikhārākāraḥ* || In bh gloss on *kroḍaḥ* : *vurāḥaḥ* || 12 N om. *dr̄ṣṭvā* and the following words to *dr̄ṣṭvāpi*, l. 15 excl. || No MS. has the sandhi after *dr̄ṣṭvā* || bhΨPPrBhΦ *ā karṇṇāṁta*, M *ā karṇṇāṁta* ; A with us || 16 Pr *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasminn* || Pr *mr̄iyu* || 22 Ψ *śṝngāla* || ΨPPrM *taṇ deśam* ||

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1 N *prāruṣṭo* for *prahṛṣṭo* || 7 N *tatt* for *tat tad* || 13 M *vāpaṭati-*
takotīṣṭ || ΨPPr *bhaksitum* || 14 M *tuṭītapāśe* || Pr *tālupradeśe* || 15
Pr mastamadhyena || 21 Pr *aihāva* || 22 M *cūrṇayisyāñnvā* for *cūrṇa-*
yitvā || 24 Pr *suryāt tape* ||

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1 M *gr̥ha* for *gr̥he* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy*
acīmptayat || 3 bhN *naipunge* || 4 bhN *tilānāṣṭ bhojyān* || bh *kḷptavān*,
 corr. by cop. from *krtavān*; N *ktapravān* for *krtavān* || 5 M om. *luñcitar* a ||
 6 Pr *arthān* for *atha tāñ* || Φ *sūrpe*, bhNAΨPPrMBh *sūrppe* || 7
 M *gr̥ho* for *gr̥hād* || M *tu* for *gr̥hātū* || 10 M *nava°* for *tad°* || 12
 N *samarthā* || 14 bhΨPPr *sāmbaṇḍhenē*; N *sāmbaṇḍhena me*; M *sām-*
baṇḍhaṇnemī; our reading is that of ABhΦ || 15 N *sāmḍalīmātū*, with
 a visarga added over the line || 18 bhNΨPPr *tañ* for *tan*; ABh with
 us || bh *nidhānodya°*, apparently corr. by cop. from *°nogha°*, N *nidhānogha°* ||
 20 ΨPPr *brūṭakarṇa* || M *jñāyato*, om. *te ya* || 21 M *yāṭhāparivṛta* ||
 ΨPM *vr̥hasphig*; Pr *vr̥nasphigo* || 22 bhΨPPrM *khanatrikam*, N *khani-*
trikam; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* ||
 Pr *caranamalitāñ*, M *caranamalitayāñ* || NBh *tatpādānusāriṇo* ||

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1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* ||
 6 ΨPPr *puruṣam dṛṣṭvā*, M *puruṣam dṛthā* || M *jāniti* || 9 bhNΨPPr
bhavisyāt, M *savisyāt*; ABh with us || 10 bhM *cetarac ca?* c and v are
 often indistinguishable in Jain MSS. || 11 Pr *cīhnāp*; N *ajātakapā-*
laciñnah || 12 *pratyutpadaiḥ* all our MSS. including ABhΦ || 14
 N ins. *āradhvaḥ* before *pravṛttāḥ*, writing *pravṛttāḥ* between two *dāṇḍas* ||
 16 M *nāñ* for *māñ* || 19 M *bhaktvā* || M *vāsurāñ* || 20 N *°kapālaja-*
tiñ || 23 M *durge* twice || 24 Pr *°carcino pi bhū°* ||

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2 M *tā* for *khanatā* || 4 Pr *anyāgata idam*, M *abhyāgapta ivam* || ΨP
brūṭakarṇa, Pr *vāṭakarṇa* || 5 In Ψ gloss on *asya* by glossator: *nidhā-*
nasya || bhNΨP *tañ*; BhΦ om. *tan*; A with us || 7 ΨPM *sthānakam* ||
 8 Pr *vīkṣitum api* twice || bhNAΨPPrM *acīmptayāñ ca* || Bh *advācīmptayāñ*,
 Φ *advācīmptavyāñ*, BhΦ om. *ca* || 10 N *ma* for *me* || 11 M *sahastakirano*;
 ΨP *niruccchāhaḥ*, Pr *niscchāhas* || 12 N *sapaticāraḥ* || 13 ΨP (not Pr)
brūṭakarṇo || bhNM *bhūyo* only once; ΨPPr *bhūyōpi* 2. A with us.

BhΦ om. 'pi || N tādītum || 15 M bhavann || 17 bhN yato for gato ||
18 Pr om. yataḥ || 19 Pr parāśavati || M om. yaj janān || 23 bhNΨPPrM
 śatru, in bh corr. to our reading by corr. A with us || ΨPPr brūṭakarṇṇam ||
 N kautuhalam ||

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1 Pr om. ś ca || 2 N mūṭakam || 4 Pr °virahita || M yathārthena
 for yathā gajāḥ tathārthena || 6 M tata śrulvāḥ || 7 bhN tato, Pr yatra
 for yato || M na kūrddasēktinarasti || BhΦ om. tad; A viddhi, ΨPPrM
 tadvād for tad dhig. bhN tadvin or tad dñin (as dva and ddh are often
 identical in Jain MSS.); in bh a second hand puts g over n. The
 reading tadvad (ΨPPrM) is a correction, but a wrong one. A's viddhi is
 evidently a correction of bh's reading || 8 N ins. yataḥ after uktam ca ||
10 Pr grīṣmā kusari yathā || 11 BhΦ kākaravāḥ, PL¹ kākasavāḥ || 13
 M om. ki || 14 M śrīgūṇānām || ΨPM prakāśanī || 16 M pravyam ||
18 M vidhāv° || 19 M vakto, APrBhΦ vyakle || M °vrtaḥ || 20 ΨPPrM
 iva for api || 21 bhN om. vilāpya || Pr tut saṃnidhānam || 22 N vyarthah-
 samāḥ || 23 ΨPPrM om. ca before te, writing tatas || PL¹ madbhūtyā ||
24 bhN samartha, ΨPPrMBh 'samartha; A with us ||

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1 N tat kim anena [new line] kim ārādhitenā || 4 M svāvānī || ΨPPr
 chatrajivibhīḥ || 5 M om. teṣām, writing cacau for vaco || bhN durga-
 praviṣṭo || M yāvat nirddhata kvāpi || 10 ΨPPr mānodbhāsam || N hāsam
 for hrāsam || 11 N viguṇībhavaṇti || 13 N °paṇḍitām || N drśām ||
14 M kṛtāmīpahataḥ || M prāyadgate || 18 M manvitram for sanmitram ||
19 M sarvasūna; bhNΨPPrM sarvasūnyam (M 'sūna) daridratā; cp. SP II,
 32! A sarvasūnyam daridratā, Bh sarvam, Φ sarva, BhΦ sūnyam daridrasya ||
24 N api° for ati° ||

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1 M yasya drśāḥ phalavipākāḥ || 2 Ψ om. eva, which is added over the
 line by cop. || 6 After 83, A ins. this śloka: mānam udvahatām pūṣām
 varam āpat pade pade ! jīvitam mānāmūlām hi māne mlāne kutaḥ sukhām || That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS. is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas, it is evident that the copyists copied
 these numbers from their originals || N °cchanna || 7 N acim̄tayat ||

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPPrA *dāvaniḥkuthita*°, in A corr. by corr. to *dātra*° or *dānna*°; M *dāvaniḥkuthitanvacah*; Bh *dāvaniḥkutitasya ca*, Φ *dāvaniḥkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthītvāñ hi ma* || N om. *na* || ΨPPrM *vastvāṇparaṇ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paran* for *varaṇ* || M °*niveśitau*, corr. to °*niveśato* || 23 ΨPPr *giriguhaṭān*, M *giripuṇguhaṭān* || 24 bhΨPPrMBhΦ *khalu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khālājanāt* || ΨPPr *prārthaīr* for *prāptair*; M *prrārplaurr athaiḥ priyaṇ kṛtavān manah* ||

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2 ΨPPrM ins. our sloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh 'py *arthito*, N 'py *arthibho* || 5 M *vānikṣaraṇ* for *dīnā*° || 8 N om. *na ca* || 12 N *parapīḍenā*° || 13 M *dvīliya*° || 14 M *reṇi ciraprakāśi parāpannābhōjī* || 15 N om. *yan maraṇam* || 16 ΨPPrM om. *tad eva* || N *vṝhatepiṇga*°, ΨPPrM *vṝhasphiga*° || 19 N *kare*, then a begun *ya*, then *ro* for *kātaro* || 21 N *upāgatasya* || 22 bhN *peṭihāṇ* || 23 ΨPPrM *āyuhśeṣatayā* (M with *danda* between 'yuḥ' and 'se') ||

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2 bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPPrM *so bravīt* for *hiranyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena*: *rūpaṭiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara*° || 19 Pr ins. *ki* before *kenacid* || 20 PL¹PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhāvān* for *vā, iti* || 21 bhNΨPM *manusyēti*, PrBh *manusya ity*, A *manusyo iti* ||

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3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramati*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmātī*° || 5 NPr *nirikṣyamānā* || 6 N *manorathāś* || 7 Pr *kusumābāñhatayā* || 8 N om. *tayā* || Pr *nirjarasakhī* || 9 M *sa* [new line] *saha* || 10 M *dagvud* for *yad* || ΨPPrM BhΦ *tvadānytike* || 12 ΨPPrM

madam̄tike || **13** bhN *samesyatī*, ΨPPr *samesyatī*; ABh with us || **14**
Cop. of Ψ supplies the words *yady avaśyam* to *°bhikhitam* incl. in marg. || Pr
tatrāvagamptavyam || **16** M *tayā* for *tvayā* || **23** M om. one *yena* ||

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2 M *kautukān dṛṣṭakākṛdayas*, *ka* being struck out; bhNΨPPr *kautukāt*
kr̄ṣṭakṛdayas; ABhΦ *kautukāviśṭakṛdayas*. Cp. our Introduction, p. 34 || Pr
avalambyādhirūḍham || **5** Pr ins. *tayā* after *āśritayā* || M *tadāṅgajāṅga-*
jāṃsaśāṭaharṣaromāṇvitagātrayoktaṇ || bhN *°mātrayāñnuraktayā* || M *°gātrā*
for *°mātrā* || **6** N *mamā ātmā* || Pr *ābhya* for *ātmā* || **10** N *stanbhita-*
tarāṇ for *sta° tva°* || **12** M *vad* for *yāvad*, bhNA *dāṇḍapāśakāḥ*; M *dāṇḍra-*
pāśikā, ΨPBhΦ with us; cp. 151, 2, 9 || **13** bhNΨ *ahitāś*, in Ψ corr. by
cop. to our reading || **16** bhNAPr *dāṇḍapāśakend*°, M *dāṇḍapāśakenābhī-*
hita; ΨPBhΦ with us || **17** Pr *samiti*° for *sa mati*° || **18** N *tasyāḥ*
rakṣakāeya, bh *'vinayavatī*, N *'avinayavatī*, Ψ *avinayavatī*, P *vinayavatī* || **24**
bhN *braviṣi* ||

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2 M *asakṣam* || **3** ΨPPrM *°phalaṇ bhavati* || **4** bh *nirbhatsya*, N
nirbhataś || **8** M *°gr̄advāravaravipramāṇḍala*° || M *°mala*° for *°māngala*° ||
9 Pr *dvatvā* for *hatvā* || Pr *pranamma jñānako*° || **11** Pr *pranamyā* || M
diśyo diśaṇ || N *jānuṁhi* || **14** M *mahāśāstikatayā* || **15** bhN *nirbhā-*
tsitavāṇ || M *apayāte* || **16** Pr *abhiprāye* || **17** ABhΦ *tat*, Pr *nol* for *tam*.
But *tan* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 ||
18 bhN *prasara*, P *svasura* || ΨPr *tvayānutiṣṭitam*, P *tvayā* *'nutiṣṭitam*, M
tvayā *'mutiṣṭitam* || **19** M *pradatveattī* for *pradattā, iti* || **20** bhN
°palāyato, ΨPPrM *°palāyamāno*; ABhΦ with us || **21** Pr *edam* for *idaṁ* ||
23 PPr *prāṇasāṃśayā ikṣitā*, a misreading easily to be explained by the
form of *dra* in Ψ || bhN om. *mama* || **24** bhNAΨPPr *gr̄hīṣyati*, Φ
gr̄hīṣyatī, Bh *gr̄hīṣyatī* || Pr *vārttāyatirekeṇa* ||

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1 bhN *sanjātāḥ* | (N om. the ardhadanda) *mahā*° || bhN om. *tan* before
vārttā° || **2** Ψ *karma*° for *karpa*° || A *dāṇḍapāśakaduhitālapi*; BhΦ
dāṇḍapāśikarutāpi (Φ *°sutā* · *pi*) || **4** ΨPPrM om. *svayam* || ΨPPrM
tatrāgataḥ || **6** M *manujāḥ* || **8** AΨPPrMBh *daiwopi* || ΨPr *tun*
for *tan*; cop. of Ψ supplies *langhāyitūṇ* in marg., P has it in the text || **9**
bhN *°pāśika*°; ΨPPrM *dāṇḍapāśikā* [P adds *ḥ*] *sutā bravit*; Bh *dāṇḍapāśikasutā*
āha, Φ *dāṇḍapāśutā āha*, A *dāṇḍapāśakaduhitālābravit* || **11** N *na visma-*
yomi || M *vāṇikaduhitā* || **13** NPrM *prthak* (only once) || **14** ΨPPrM

ins. tān before vṛttāntān || M sabahumānām || 16 ΨPPr upabhūmjamānāḥ ||
M upabhūmjamānamukhend° || 18 After ityādi, ΨPPrM || 4 kathā ||

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1 N tathā ca || 2 Pr mānasam || 3 bhN °pānasya || ΨP upā-
nadvūta°, M upānadudhā°, a reading easily to be explained by the form of the
respective akṣara in Ψ || M carmmavṛttaiḥva || 5 N kare prāpte || bhN
om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bhN ti for te || bhM 'kutuṇbini || 9 bhN ΨPPrM āsvādayati; ABhΦ
with us || M ya kṛṣṇe || 10 All our MSS. incl. ABhΦ asat�āny || 11
bhN parigraha° || M kṛṣṇe || NPr nirvṛttim || 13 In bh a gloss on
kuśa : darbha || ΨPPrM vāpi || 14 M nīnam for dīnam || 15 Pr
padbhyām yat trayodhes ta° || 19 bh śravyam, corr. by corr. to śravyam; N
śrāvyam ||

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2 P om. sahodarāś ca, M om. hōdarāś ca || 4 N hy arthe || N triroke for
'tra loke || 5 bhN svavacanam || N om. tāvad || 6 ΨPPr laghutapanako ||
10 N samagoraga° || bh °māgaṇṭam || 11 Pr om. here lines 11 to 13
incl., inserting them after pā, l. 15 || Pr āmadhyāhnakr° || 13 ΨPPrM
°sevikā for °setikā || 14 ΨPPr tasyā || bh P 'nukuryāt, but in bh corrected
to our reading by the copyist himself || 16 ΨP samāsvāsayitum, Pr samā-
svādayatum || N t for yat || bhN svadeśākpari° || 22 M sa viṣayaḥ ||
23 M śrāyato tam e carute || 24 A om. all between vanam and dūkāḥ (for
maṇḍūkāḥ), l. 27 || 25 arthīnām all our MSS. but A (see on l. 24) incl. BhΦ.
The lion being represented in this stanza as the king of animals, the
arthināḥ must be understood as his followers, such as Karaṭaka and
Damanaka. The original reading of the Pañcatantra is not arthīnām, but
ātmanāḥ; cp. Śār. 87, 21 || 26 N udyamayaparair || 27 M sarapūrṇa-
thivāṇḍrajāḥ || 28 Pr bhodyogam ||

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2 bhN ΨPPrM kalāvidhijñāṇam [N °vidhijñāṇam], in bh corrected to °va-
dhajñāṇam by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN vyasaneś, corr. of bh
vyasaneś, P vyasanepy, a misreading easily to be explained from the form of
the akṣara *sva* in Ψ; bhNP abaktam, Ψ asaktam, but *śa* written by cop. over
sa. M vyasanethaśaktam || 5 ΨP acavalam || N avisvādinaṁ || 6 M eva
vitā bhavati || 16 A with bhN ΨPPrM. After l. 16 BhΦ ins. sthānabhrasṭāḥ
(Bh om. *ḥ*) hi sōbhāmte | (Bh om. *ḥ*) siṁhā (Bh adds *ḥ*) satpuruṣā gajāḥ || N

sobhyamte || **18** M *samsthānam* for *svam sthānam* || bhN *parityajyet*, corr. by cop. of bh to our reading || **19** N om. *iti* || **20** M *rūparatyāś* || **24** Pr *vṛhaspatīḥ* || **25** Pr *śilaparākrama* || **30** M *bhuvatibhate* for *labhate* ||

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1 Pr *valmīśṛṅga°* || N °*sanga°* for °*śṛṅga°* || **3** N *nātinīca*, Pr *nētini-*
cam || **5** ΨP *madaḥs te*; Pr *ki midas te* || **7** Pr *yauvanā dhanāni ca* ||
8 bhΨPM *navasakhyāni*, N *navasamethāni*, Pr *navasamkhyāni*, A *navasāṣṭāni*;
BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*sasya* and *śaspa* are often con-
founded in the MSS., and as *s* is often written as *kh* in North-western MSS.,
khya and *sya*, *spa* interchange very often || ΨPM insert *ca* before *yositaḥ* ||
11 N *prāṇasyopī* || **12** N *cittasya* || **14** bhN *gehe* || **15** M *cittam* ||
17 bhNΨPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*;
A with us. But see our note on 147, 2 || **21** N *nābhyan* || **22**
ΨPrM *lābhāḥ paramah* || **23** M *kṛṇā* || **28** P (not L¹) om. *lābho 'sti* ||
29 N *vicāṁ*, PL¹ *cittān* for *vittān* || bhNPr *vināśa* for *vināśi*, corr. by cop.
of bh to our reading ||

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1 N ins. *hi* after *kāryatattvam* || Pr *kimcid* || ΨPr *dhanabhogābhāginaḥ*
(P °*na* for °*naḥ*) || Ψ *kicic ca*, P *kimcic ca* || **3** °*śyōpārjanān* all our MSS.;
but cp. 157, 15 || **5** ΨP *kathātti* || **7** NBh (not bh) *somaliko* || Pr
vāyah (om. *tantu*) || N *tantravāyahā* || **8** N *ca* *śastrāni* for *vastrāni* || **9**
ΨPrM BhΦ °*nādikā* || **10** AΨPrBhΦ *kolikās*, M *kokikās* || **12** N
avadhāraṇākām for *adhāḥ* || **14** M *mithyātha jalpitam* || **15** bhNAΨPr
(not MBhΦ) insert *na* between *dhanām* and *bhavati* || **16** M om. *bhavati*
ca bhāvyan || **19** ΨPr *māturaṇam* || **22** NPr *chāyātapa* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || **3** M *samṛhapadyate* || PL¹ *sampr-*
padyamaparityaktam (l. 4) || **5** AΨPrMBh *yathā ca* || **6** bhN *na* for *ca* ||
9 ΨP *udyamenna* || **12** ΨPrM *ca na* for *cen na* || **13** bhNΨPrM
nōpālambhyāḥ; ABh with us || **14** M *varttavyam*; all the other MSS. incl.
ABhΦ with us || **15** °*śyōpārjanān* also ABhΦ || N *suvarṇaśatata-rayo-*
janān *vidhāya* || **16** bhN *prati sthitāḥ* || **20** Pr *kroḍhasaraktau locanau* ||
21 M *karttavyāṇ*s for *karttāḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*,
ΨPrM *somilasya* || **24** M om. *vyavasāyinān* ||

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1 bhN *tathāya* for *tasya* || Ψ *atyat*, P *at* for *atas* || **2** Pr om. *yāvad*
asau || **3** bhN *anviṣyati*, Pr *anveyati* || **5** N *ca* for *vā* || **6** N jumps

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (1. 7), om. one of them and all between them || The words *tatra* to *pracalitāḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyārggenāvā*, ΨPPr *anyamārggenāvā* || 10 ΨPPr *edam*, M *idam* || 13 M *varttaḥ* for *kartaḥ* || 14 P *bhojanād* *rte* || 16 bhNAΨPPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPPr *upalaṇḍhayasi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPPrM om. *tad* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M pāda 1 runs thus: *virūpikuṭno* 'pi || 10 bhN *subud-*
dhar || M om. *patataḥ* || N *patano* || 11 bhN *nirikṣito* || ΨP *daśa varṣāni*
ca pañca ca || 12 M om. *so* 'bravīt' || 14 P *pralabadvṛṣaṇo* || bh *ṣaṇḍah*,
corr. by cop. to *ṣaṇḍah*, which is N's reading; ΨP *ṣaṇḍhah*, Pr *ṣaṇḍha* with
following danda || 16 bhN *marakta°* || Pr *śispānigrā*, M *śaspānigrāni*. These
readings evidently go back to that of Ψ, which has *śaspānigrā*, with 2 over
ni and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalō-*
bhiko || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then
gadātirekā, putting one single bracket before *na* (or *va*), and deleting by
a horizontal stroke not only these akṣaras, but by mistake also *sa* before
the bracket. P with us || 18 M *sukhenāpavin nadipuline sukhenopaviṣṭa* ||
19 Ψ *pralambavṛṣaṇo* *ṣaṇḍo*, the o-stroke before *ṇ* being deleted by an almost
invisible stroke at its inferior end, whereas on the second o-stroke after *ṇ*
the visarga has been written by cop. in the form of two circlets. Hence
PL¹ *pralabavṛṣaṇoḥṣaṇḍo*, Pr, taking the circlets as deletion marks, *pralamb-*
avṛṣaṇaṣaṇḍho || bhN *ṣaṇḍo* || 20 M om. *śṛgālo* || 21 Ψ 'sihitāh,
corr. to 'bhīhitāh' || bh *yaspāsyā*, N *pasyāsyā* for *paśyāsyā* || 22 N *prahā-*
rena || 23 bhΨPrM *arhasi*, N *arkatha*. In Ψ, 'si seems to have been corr.
to 'ti'; but the correction is not clear ||

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2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M
aitya for *etya* || 8 N *so bravītī*, PL¹ *so* 'bravīt' || 9 NM *karomi* || ΨPPr
sadaivbṛdyamavatā, M *sadaivbṛdyamatā* || 11 ΨP *yathālasya°*, but in Ψ *tr̥*
under *thā* by cop. || 12 bhN *bhaya°*; M *tayavitrāma°* || 16 N *bha*
for *na* || 21 M *dr̥ṣate* || 22 N *mūṣakasthānam* || 23 M *tasya*
pralambavṛṣaṇaprstam ||

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1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strīvākyāṇkuśaiḥ*, Pr *strīvākyāṇkuśaiḥ*,
against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

- 4 M amasyā for agamyā || 7 ΨPPrM BhΦ pañcadaśame || 12 M
 anusarāva || M aho for ato || 13 After iti, ΨPPr kathā || 6 ||, M || 6 || ||
 16 Pr dhanaguktayuktadhanākhyān || 17 P budhvā ekasvarūpañ || 18 M
 om. the sentence between gataḥ and atha I. 20 || N somaliko || 20 N
 pradiṣṭaḥ || 21 Pr bhāryā || 22 M prāptiōpraviṣṭaḥ || bhN ΨPr sakti°
 for bhakti°; in Ψ corr. in marg. by cop. to our reading, which is that of
 Hamb. MSS. and APBhΦ ||

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- 1 N somilikasyā° || 2 Pr ins. apy after tad || 3 Pr om. na || 4
 N kartavyāḥ, M kartavya || M om. the sentence between kartavyā and atha ||
 5 ΨPPr khedyamānasya || 7 M om. tataḥ || N dhanagrhañ || 9 N
 sukhabhuktaśayyāyām; Pr sukaśayyārthañ || 11 Pr kurvato || 12 M om.
 kṛtaḥ || 13 bhA ΨPBhΦ vyavaharaka°, M vyaharaka°; N Pr with us ||
 M ānatam || 14 bhN ktayam for kṛtyam || 18 bhN ΨPPr bhuktadhanē;
 ABh with us || 22 bhN dhanaguptaya; A dhanaguptayā, but corr. by cop.
 to dhanaguptāya. ΨPPrM dhanaguptavad; BhΦ with us ||

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- 1 bh (not N) AΨPPrM arthasyōpājanāñ; cp. śloka 133 || After iti,
 ΨPPrM ins. kathā || 5 || 3 N vittam || 4 Of this line, M has only:
 āpa samghātakarkkaśam || 8 N om. na || 10 ΨPPr tan̄ for tan || M
 only tan̄ for tan niscitam || N lalāṭapate yat || M om. yat || 11 Pr jala-
 nidhir || Pr viśo || 12 Pr riṭ iti || ΨPPr kathayati, M om. ghaṭayati ||
 A om. all between viḍhir and anicchanto I. 15 || N akhīmukhi° || 13 All our
 MSS. incl. KBhΦ (A has a gap here) against the metre aghatitaghaṭitāni in the
 first pāda. The same faulty reading in MS. A of the metrical Cam-
 pa-kaśreṣṭhikathā, stanza 287 (MS. B, stanza 267 has but the beginning
 aghaṭitagaṭi with following °), and Ballāla's Bhojaprabandha, ed. Jīvānanda
 Vidyāśāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 183,
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second
 pāda has a different reading (durghaṭikurute—Camp. A with us), this stanza
 would not seem to have been directly taken from Pūrṇabhadra, but from
 some other source. It is at least possible, that the faulty reading in our
 MSS. and in Jīvānanda's edition of Bhoja° is older than either of the two
 texts || M sughaṭitāni || 15 anicchanto is a misprint; read anicchato ||
 M dehināñ; after this, M again: duḥkhāni yathehāyānti dehināñ || 16
 ΨPM duḥkhanī || 17 N aparañ ca twice || M dhiyādhičo || 18 bh
 svāmī ca, ΨPPrM svāmī yat; our reading is that of N.A. In A two aksaras
 covered with gamboge between prā and kta. BhΦ om. this stanza || Pr

praktana || 20 N vidhāyeti || 23 M kṛsvākhan || 24 M yataḥ || 27
 M varttavyaḥ; N om. kartavyaḥ || 28 Pr vrataपavāsadharmaḥ || 30
 bhN om. hi || 31 ΨPPrM ins. uktam̄ ca before stanza 161 || 32 NP
 santiṣāmṛtataptānām̄ || 33 Pr °luptānām̄ || M om. cetaś ||

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3 N svavairamadaṁ for svaveśmedaṁ || ΨPPrM nirvṛtenanānudvigne || 4
 M 'bhicādyaḥ for 'tivāhyaḥ || ΨPr ca naikāśastrānuगataṁ, M cānekaśāstrā-
 nugataṁ || M maṇpraroktaṁ || 5 Ψ maṇtharaka r, sādhu being supplied
 in marg., and he being written over ka by cop.; hence Pr ins. he after
 bhadra || Pr sādhuśrayaṇīya° || 7 ΨPr sārā, M sā for sāraḥ || 9 Pr
 suhṛṣṭan || 10 bhNAΨPr priyā for priyāḥ; Bh with us || 13 N nu,
 bh tu for na || N °bhopahṛtā° || A (not Bh) om. l. 15 and the following
 śloka || 17 bh dhurāṇḍhurāḥ || 20 N om. the two last pādas of
 stanza 166 and the following prose sentence || 21 Pr priyānti || 23
 N nārttā || 24 M nāyayasyāt for nārthī° yat syāt || 25 N vā for kā ||
 26 N yaśo for yaśaso || 27 M vicāṅgo for citrāṅgo || P kurumgo || N
 ludhbakabāṇapātacakitas || 28 ΨPPrM āyātaṁ || M hirunyāḥ || Ψ laghu-
 tapanako, with almost imperceptible 1 and 2 over pa and ta respectively;
 hence Pr laghutapanako; P with us || 30 Pr laghutanaṇa || 31 M
 āhṛtavān || 32 ΨP ihāvasthitasyōpāyo, Pr ihāvasthitasthoyāyo || ΨPM
 °syōpāyo || AΨPPrMBhΦ ins. yataḥ before svikīyatam̄ || 33 N upā-
 gataḥ || In Ψ thai of tathāvva resembles trai; hence PL¹Pr tatrāvva for
 tathāvva ||

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2 M odhāya, Bh ādāya, Φ ādāyaś; A with bhNΨP. Query: avadhārya? ||
 3 bhN udakam āgata eva || bhN saktivān || 6 Pr abravīti || M apadaṁ
 for idam || 7 ΨPPrM aśvāraiḥ || M cetasaḥ for cetaś ca || 8 bhN
 sanniruddhamāno || ΨPPrM udakārthaṁ, in Ψ followed by dāṇḍa, in P
 by double dāṇḍa || 9 N maṇtharaka prāha || 13 PrM °bhavaneṣv
 upi || 14 N °nābhīhitam̄ || 17 M om. ny abalā || 19 N
 kathayati for prechati || 21 bhNΨPPrM ucchanna°. A uccinna°. BhΦ
 janapadadevatāyatānādhiṣṭito bhūmipradeśaḥ, om. utsanna. For our emendation
 cp. Kullūka's gloss on śūnyagehe, Manu° iv. 57: utsannajanavāsagehe and
 Critical Introduction, p. 33 || 22 M °kaścidra° for °cchidra° || 24 M
 °pāṇeparam̄ sau° || 26 M ārabda ||

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1 M sampaviṣṭavakranetra° || Pr om. kṛtāḥ || 4 M om. api ca || 7
 N viṃtīyopāyam̄ || 8 M tatsare || 9 Pr abravan || 10 Pr putrapau-

traparayā ॥ 13 bhN yad for yady ॥ M kṛpā, om. sti ॥ 15 N om. kīmci ॥ M om. tac ca śrutiā yūthapati (not h) ॥ 16 N mūśikās ॥ 19 AΨPPrM ins. sa before sayūtho ॥ Φ om. sayūtho, Bh sa for sayūtho ॥ 20 Pr samāsyā ॥ 23 N vihāyo nānyo ॥ 24 Pr mūśakāvāsaya ॥ AMBhΦ "parivāraka", but in M va and ca are very often confounded ॥

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1 bhN "bandha" for "bandhana" ॥ 3 NP sa for sayūthān ॥ M yathāsthānapāśāms ॥ 5 N om. ato 'ham and the following words to bhadra excl. ॥ 6 Pr om. chrutvā ॥ After ityādi, ΨPPrM add "7 kathā" ॥ which in M is followed by a flourish ॥ 9 N "dharmārthādibhiśāstra" ॥ 11 Ψ kāvyagītāstravinodena, with one mark of deletion (small vertical stroke) over gī, two ones over śā, one over stra; AP gīta" for kāvya"; MPr kāvyagītavinodena. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM ea for hi ॥ ΨPMbhΦ ca for vā ॥ 15 N cittāngō ॥ N tam ca pa ॥ 17 M "hiray, then the first part of the akṣara yo (not yau), then some akṣaras worn off, then patanāṅkam ॥ bhN maṇḍagatīyā, M maṇḍaragatītayā ॥ 19 bhN patītēti, PL¹ patīta iti ta iti ॥ 20 Pr badhau, M budhau ॥ 21 Pr bahvapāyah pra°, PL¹ bahvapāyam pra°; in Ψ there is a small vertical stroke over ya to mark the caesura ॥ 22 Pr sathā for sarvathā ॥ 23 bhN palvasamīpe ॥ 24 ΨP prāpnosi, M prāptoti ॥ 26 Pr smān ॥ 27 bhN jīvito, corr. by cop. of bh to our reading ॥ 28 ΨPM yat kim api mayā, Pr yatram api mayā ॥ N prāṇayaku-pite, ΨPPrM prāṇayaprakupitena ॥ 29 ΨPM madvanād ॥

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3 PL¹ om. mitreṣu ॥ 4 ΨPr uktvāyudvignahṛdayo, M uktvāyudvi-nahṛdayo ॥ 5 ΨPPr om. nivedya ॥ N gahitvā ॥ 6 bhN om. tam ॥ PN tadavasthām ॥ 10 M krśamtaḥ ॥ 12 In bh, vi of virodhaḥ has been corr. by the copyist from the beginning of some other akṣara (perhaps dvi); N dvirodhaḥ ॥ 13 Pr abhijñāsi ॥ 15 M bhavān vr̄kṣyatlām(gap)...ta kathanena ॥ 16 bhN A.BhΦ api for asi; but cp. Sār. 99, 1 ॥ ΨPPrM ins. tat before katham ॥ M om. bandhanasya ॥ N upāgataḥ ॥ 17 M "baṇḍhanā" ॥ N anubhūta, om. all to dhanavyasanaṇ (excl.) 1.18 ॥ 18 bhΨPPr bhava for bhavatā; AMBhΦ with us ॥ N puts vistarataḥ after icchāni ॥ 21 N ṣanmāsasamjñātaḥ ॥ 22 AM paripālayāmi, BhΦ anupālayāmi (cp. Sār. 100, 8) ॥ 23 N gamatī ॥ 24 N vicarayan ॥ M ins. na after vicaran ॥ 25 Pr nirgataḥ for te gataḥ ॥ 26 Ψ deśo ॥ M apaśyāmi ॥ 27 bh purutāḥ ॥ bhN AΨPPrM vikeyamāṇas, BhΦ pratiķamāṇas ॥ 28 M athordvam gater ॥

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- 1 N ākārṣayāmi || 2 P tadro, L¹ tadbhō for naddhō || 3 N nirāśitayā ||
 4 ΨP iti twice || Pr °hrdayo nāham || 6 N pāritoṣam || 7 L¹ vilepanai°,
 P °vilepanā°, Pr °vilepona° || 8 Ψ kumārikāñāñ, corr. to our reading; PL¹
 kumāriñāñ; Pr kumārā || 9 ΨPPrM om. kautukaparāñāñ || N hastādvayam
 for hastād dhastam || 10 PL¹ om. all between rājaputrasya and mrgayū-
 thusya l. 13 || 11 M prāvṛtakāla° || 12 bhN °hydaye || 17 N evad
 for etad || bhN autpādikam, P(not L¹) autyātikam, Pr auvyātikam, both these
 readings originating in misreadings of the form which tpā has in Ψ ||
 18 N grhagrīta; M grīta, om. graha || 22 M atha krśāñ for akṛśāñ ||
 23 ΨPr (not P) kāṣṭekālalagudāprahārair || 24 Pr vyāpātenēti ||

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- 2 M prāvṛtakāla°, N °samayotsuke || 3 For stanza 178, NBhΦ only:
 yathā vātavidhūtasyēti || 5 M asambaddhajiva° || ΑΨPPrM tac ca śrutvā ||
 7 M prabhūtam prabhūtam jalena || 9 bhN suhṛtsneḥat kṣi° || 10 N
 śāta° for śāra° || Ψ °jhūmda° (cp. vol. xi, Table I, no. 1, 15 c, and the form
 which jīhi has in Table II, no. 12, 2 a), PL¹ °kumda°, Pr °kvamda°, bhNAM
 °kamda°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16 °kanṭaka°. Perhaps °kanṭa° is Pūrṇabhadra's original reading. BhΦ śirah-
 kanṭhakeśānmarḍdanāñ || 12 bhN om. bhadra || N tvacā for tvayā || M
 apahāgataḥ, bhN apahārya gataḥ || 15 bhNAΨPPrM anupravikṣyāmi, Bh
 praviśāmīti, Φ pratiśāmīti || 16 Pr voca, om. s tvam || 17 M dayitajanavi-
 priyogaś ca kasya; Pr jana°, om. dayita || ΨP cittaviyogaś ca || 18 M
 °mahoṣadha° || 19 N śiṣṭasamāgame || 20 bhΨPPrM pathyadana°, NA
 pathyadina°; BhΦ paśya dinasaññibhās te || 21 ΨPPr prabhos ca || 27
 M param for varan || N prāṇatyāgo || 23 PL¹ om. bhavanti ||

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- 1 ΨPPrBhΦ hiranyapāśam || 2 Pr °vyāhrte vi° || 3 Pr om. the first
 'pi || 4 ΨPPr vāsañbhāvyaḥbhūmim || 5 N om. dṛṣṭvā || 7 Ψ utpa,
 then danda, then tato. The inferior end of the vertical ta-stroke goes to the
 right and meets the first vertical o-stroke to the effect that this ta in
 connexion with the o-stroke resembles tya, though the superior horizontal
 stroke of ta does not meet the o-stroke (see vol. xi, Table II, no. 10, l. 3 a).
 Hence PL¹, taking the danda for an e-stroke, utpatyeto, Pr utpato; Pr seems
 to have taken the small horizontal stroke to the right of ta for a deletion
 mark. 10 N ko for lubdhako || 15 In Ψ, bahali° seems to be corr. to
 bahuli°; PM with us || 16 M patatamti, Α nipatañti, Bh nna patamti. Simpl.

MSS. HI read *kṣate prahārāni patanty abhikṣṇam*, h *kṣate prahārā nippattaty abhikṣṇam*; cp. Śār. 106, 4॥ A *tivraṇ*, Bh *tivrā* ॥ 17 M *annakṣame* ॥ 19 N *bahulibhavam̄ti* ॥ 22 ΨPPrM *suguram* ॥ Pr *vāpi* ॥ 23 Pr om. ca ॥ 25 N om. hi ॥ 29 M *kriyate* ॥ 30 bhN A BhΦ *mamañvōpary* ॥

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1 bhN *savyam* ॥ 2 N om. *punar* ॥ 3 bhN ΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us ॥ 4 PI¹ *sujana* ॥ 7 N *yamā* for *mazā* ॥ 14 Ψ ins. *survam* after *idam*; but cop. deletes it again ॥ M *syṛṣṭam* ॥ 18 Pr *ochinnatti sakyō* ॥ 25 In this line the form *hiranyake* is supported by all our MSS. ॥ 26 bhN A ΨPPrM *tāvad* for *tāv*; BhΦ with us ॥ bhN *atha* for *yāvad ayan* ॥ 27 N *vyādhasydārśyō* ॥ Pr *pradeśe* for *bhūpradeśe* ॥ 28 N ΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them ॥ bh *citrāngamāśrīngapamjārāpitāro* ॥ 29 N *vyādhadharmo* ॥ Pr om. *'vaśyam lo* ॥ 30 bhN *tadgrāhārthām*, A *tadgrāhārthām*, ΨPM *tadgahanārthām*, Φ *tadgrhanārthām*, Bh with us ॥ 33 ΨPM *athāvā°* ॥ N *ludhbake* ॥

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2 N *kr* for *jñātvā* ॥ N *citrāngam* ॥ 3 M *udāya* for *uddīya* ॥ In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand ॥ 4 Pr *salilāśayanam* ॥ All our MSS. here *hiranyako* (N *hirako*) ॥ 5 N om. *'pi* ॥ 6 NBhΦ *vihitāśāḥ*, Pr *vihavāśāḥ* ॥ Φ *śāti* for *pākyati* ॥ N *'pramāṇe*, ΨPPrM *tatrāngulapramāṇena* ॥ 7 ΨPPr *gataṇmava°* ॥ 8 N ins. *sa* before *sam°* ॥ N *dīkṣo* ॥ Pr *śigrahāvataaram eva* ॥ 9 M *adya* for *atha* ॥ 12 N *'si*, then a deleted ā-stroke, then *lināp* ॥ bh flourish after the stanza 199 ॥ 13 APrM *mitrasaṃprāptināma* ॥ After *tantrām*, ΨPPrM add ॥ 2 *kathā 7* ॥; M adds *śrōḥ* ॥ ΨPPr *ādyāḥ ślokaḥ* ॥ 15 bhN ΨPPrM ॥ 1 ॥, A 99 for ॥ 2 ॥, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyam ākhyānakaṇ samāptam* ॥, with the figure ॥ 2 ॥ after the second flourish ॥

BOOK III.

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1 bhN om. *arham*, M has it twice ॥ 2 N om. *athēdam ārabhyate* ॥ M om. *saṃdhivigrāhādi* ॥ 3 bhPr *ādyāḥ ślokaḥ* ॥ 4 M *pūrvavirodhite-trasya* ॥ 5 ΨPPr *śatropi*; M *śatror mitratvam upāgasya* ॥ 6 N *pāṣya ullūka°* ॥ 9 In Ψ, the anusvāra of *prthvīpratiśāṇam* has melted together

with the inferior right-hand end of *ghū* (*ghūka°*) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)
 P M¹ *prthvīpratiṣṭānānāma* || 10 ΨPPr "sameto, M "samneto for "sanātho" ||
 P (not L¹) *nyagrodhah pā°* || 11 Pr *prati sma* || ΨPPrM ins. kākarājāk before *kālam* || 12 M *gitiguhādurgāśrayah* || 13 M *yaṃ kimcid vāyatī tam vyā°* || 14 ΨP *nityādhigamanāt*, Pr *nigamān* || 15 N om. *kṛtah* ||
 17 Pr *vālasya°* || 18 bhN *utkavṛ* for *utkāṭas*, corr. by corr. of bh to *utkāṭa* (!); but the same corr. adds *vr* with the line-mark 2 in the inferior margin || 19 N *asmatpakṣayān*; PL¹ *tva* (om. same) *asmatpakṣayam*; M *sametyakṣakṣayam* ||

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3 The shape of *r* in *rtam* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāptam* twice || 6 bhN *'nvayagatān* || ΨPPrM *"cirāṇjīvi"* || 7 N *upājīvinaṇ* || 8 PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased || 10 bh *balyasam*, NΨP *balyasa*, Pr *balyāṇsam*; A has a gap here; Bh and Simpl. MS. I with us, H *balyasi*, h *balyasi* || M *prāṇatām* || ΨPPr *mahaṭāpi ki*, M *mahaṭāpi ki* || 12 Pr *dhāryakaś* || 14 Over *anāryeṇa* in bh gloss: *saha* || 15 N *sarvarājyam* || 16 Pr *tad yathā* for *tathā ca* || 18 M *prasāṇḍhim* || bhN *samānenā* for *samenēḍpi* || ΨPPr *samēḍghe* || 19 In bh gloss on *sāṁśayikam*: *sāṁśaye-bhāvan kāryam* || 20 N jumps from *samenēḍpi* l. 20 to *samenēḍpi* l. 22, om. one of them and all between them || 21 M *taṣmākhurddhaṇ* || bh *samā-rabhet* || 22 bh *nāmāndhaḥ* || Pr *hito* || 23 *ivdbhītī* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading || 24 In bh, *gra* of *vigrāhasya* seems to have been corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for *vigrāhasya* || 25 PL¹ *ndstokam api*, M *no stokam api* || 27 M *nakhe bhanḍam* || 30 In bh gloss on *vaitasīṇः palāṇsi* || 32 ΨPPrM *vetusa°* ||

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1 bhN *kūrmah sam°* || ΨP *marthayet* || On pāda b or on the following line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavd-bhīprāya śrotum* || 6 ΨPPrM om. *deva* || ΨP *dharmaṭahites* || 8 bhN *dharmaḥ sa°*, but *ḥ* deleted again in bh; ABh with the other MSS. || bhNΨPMBh *"vihine ca*; Pr *dharmaṭasatyavihinasya*; A with us || N *sa dadhyān* || 12 bh *yoddhā 'vamāṇṭā* || 13 ΨPPrM *samdhānakīrttane* || Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* || bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

śamo° to samo° || bh pratyupadīpakāḥ || 18 Gloss in bh on sahasā : gape-laghimāṃ pāṇīno ehaṁṭo || M toghaviṭavāḥ || 19 bhN AΨPPrM yaś for yac ; Bh yathāḥṣa. HI yad evātād || 21 N susāmājyaṃ || 30 N om. sansikta || ΨPPrM dāna° for °netra° || 31 bhNPr śāghyā || 32 bhN tvam athātmā° ||

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1 N tatra for tan na ; in bh tan na corr. from tena by cop. || 2 Gloss in bh on yānam : nāsavu || ΨP samdhī || M yetasaḥ for yataḥ || 3 M om. duṣṭena || 4 M pratsate for praśasyate || 5 ΨPPr bhave, M bhāva for bhaye || ΨPPr prāṇapra°, M prāṇe pra° || 6 ΨPPrM eva ca for ucyate || 7 ΨPM vāthavā caitre, Pr thavā caitre (om. vā) || 8 N cīnyaihā, PL¹M vānyadā || 9 M avaskāñthedapradānasya || Gloss in bh on avaskāñda° : ṣoṣanap || 12 Pr prajñādhivyādhim || 13 bhN tan na for tatra || bhN ΨPPrM prabhoḥ ; in bh & deleted by cop. || 14 Pr saṃnādhāṃ || Pr pāpi || 15 ΨM kāryakarāṇā, Pr kāryakāraṇā || bhN ḷāpekṣayām apa° ; corr. of bh adds ā-stroke after kṣa, and ra over m a || 16 bhN yat for tat || 22 N tathā ca || 25 Ψ tasya over the line || Pr prajivanam || bhN athā° for apy ā° || 27 M āyānām for yānām || 29 Gloss in bh on śundapi : kūtūrā ; Pr śrānāti for chūnāpi || 30 ΨPPrM om. anu ca || 31 M kurvītā° || Pr tātmaprayukṭaye against the metre ||

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1 Over saho gloss in bh : samarthaḥ || 2 L¹ om. saṃ, P om. na sam || 3 Pr dṛḍha || bhN vīcanḍhäsāra°, but caṃ corr. by cop. of bh to ca || 5 N tiṣṭe, A tiṣṭhed ; Simpl. HI tiṣṭe madhyagato (H °tā for °to), Simpl. h tiṣṭam madhyagato nityam ; Bh yas tiṣṭen madhyago || bhN yo after nityam || M lapsate || 9 PL¹ om. supratīṣṭhitāḥ and the following words to supratīṣṭhitāḥ, l. 11 excl. || 10 bhN śikyo || Gloss in bh on dharṣayitum : pāti-tum || 11 N ins. ca after atha || 14 N manyamto, M matryamte || M om. param || 17 M sahāyāḥ || M tejasāpi || 18 M yatito vadhbhiḥ || Ψ svayam eva [new line] ca praśāmyati ; PL¹ the same reading, Pr svayam eva prāśāmyati, M svayam eva ca śāmitaḥ || 19 bhN vipakṣaḥ pra° || 20 bhN yāsyasi || bhN tyaktvāpi for tat kopī || ΨPPrM om. na || bhN sahāyām tvam. The original reading seems to be that of the Hamb. MSS. : yadi punas tvam svasthānam tyaktvā 'nyatra yāsyasi | tat kōpi vāñmātreṇa sahāyām na kariṣyati. 'sahāyatvam' of our MSS. seems to be a corruption of sāhāyām na, which is om. in Ψ(PM), seems to have been inserted afterwards in a wrong place in bh(N) || 21 bh karisyati, corr. by gloss. to kariṣyasi || 23 P ntyaṣe for kr̥ṣe, ntya being a misreading of the shape which kr̥ has in Ψ ;

in L¹ the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26
 Gloss in bh on *vēṇu*: *vāṁsa* || M om. *uktaṁ ca* || 30 Pr °*phalaṁ śriyam* ||
 31 bhN *tad eva*, ABh *tad evam* for *tad deva* || M *pratikaro* ||

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1 bhNΨPPr *sthirajivābhidhānam*, A *sthirajivā 'bhidhānam*; Bh with us ||
 2 Pr *samādiśati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadā* for
sadā || 8 bhN *avivasair* || N °*nocchisvate* || 10 ΨPM *vardhate*, Pr
rddhate || 13 M *guṇas* for *guroṣ* || 15 bhN *prāpto* for *śasto* || 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvāṁ uccāṭayisyati* (PPr *uccāṭayasyiti*); Bh
lobhāśrayaḥ na tvāṁ sa uccāṭayisyati (!); A *lobhāśrayaḥ sa tu tvāṁ bho* i nūnam
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastram*
na śatru tru ccāṭayispati || 20 bh *tato'ham*, N *tatōham* for *tāta* i *aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthivy* ||
 21 bhN *pranadhibhiḥ* || 22 M om. *vedaiḥ paśyanti* || N *vāḍavāḥ* for
brāhmaṇāḥ || 24 Pr *itra* for *atra* || M om. all between *atra* and *vīśeṣataḥ*,
 1. 25 || 26 M om. *sa* || 29 M *pāñcadaśi* || P om. *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis* *tribhir* || 33 N *tīrthaśabdēna yuktā*; Pr *tīrthaśabdēndra*
yuktā; bh *tīrthaśabdēndyuktā*, corrected by the copyist from *tīrthaśabdēnā-*
trāyuktā || M *kupsitam* || M *svāmina upayātāya* ||

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1 Pr *bhavanti* || M *tatsada* for *tadā* || M °*syābhuyudaryaya* || N *purohitā*
śe || 2 bh °*amtarvamsaka*°, Ψ °*amtarvamśaka*°, PPr °*amtarvaśaka*°, A °*amtar-*
vamsikāḥ°; Bh with us || bhN °*balādhikā*°, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹A Bh °*kāmcuki*° (gloss in bh:
dhāvyā); the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text °*kāmcuki*° is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri*°
 are dissolved. Sār. p. 109 om. the second class of the *tīrthāni*, but gives
 the first one in a compound as *Pūrṇ*. || PL¹ °*saspā*°, M °*satyā*° for
 °*savyā*° || M °*sanyā*° for °*spaśā*° || Gloss in bh on °*bhiṣag*°: *vaidā* ||
 5 M °*vilāśinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātah* || 7 bhNΨPPrM
 °*sanpvatsarā*° (Pr °*cāryah*); ABh with us || 8 M *jānāti* || 9 M *tat* for
tāta || N om. *vairāṇ* || 12 PL¹ *parāpata* || 13 N om. *bhāśa* || N
 °*kārāṇikā*° || P °*śyāma* i, M °*egyāmā* ° || bhNΨP °*pakṣaganaiḥ*, M °*pakṣaganai*;
 APrBh with us (only Bh °*prabhṛtibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad || 16 M *vr̥ṣā*° for *vr̥thā*° || 18 M om. *yāḥ* || 19 N *anudvigna*,

ΨPPrM *anudvignaḥ* || bhN *surya* || 22 Pr om. *sa* || 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāṇphasā*; Simpl. HIh with bhN || 25 ΨPL¹ *ācāryaṇm* || PL¹Pr *anadhiyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

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1 ΨPPrM *ca priyavādinīm* || 2 N *grāmapālaṇ* for *“kāmaṇ* || bhΨ *thanakāmaṇ*, PrBh and Simpl. HI *vanakāmaṇ*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmaṇ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's Kathāsaritsāgara xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *’nyāḥ kaścid* || Pr *atħaħter* || 5 Pr *’kovicataḥ* for *’kocitaḥ*; M *’kocita-*
samastūvasusam° || 6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ s has quite a different form; M *tragunīkṛtesva*, om. *ca*; PL¹ *su* for *ca*; Pr and the other MSS. with us || 8 After *singhāsane*, bhN insert *ca* || bhN ΨPPrM *saptadvipā*°; ABh with us || 10 N *adharmaṇ*, PL¹M *artheṇ* || 11 Ψ *“pradhāneṇu*[new page]*yuvalijane*; hence P, correcting the first *yu* to *gu*, *“pradhāneṇu yuva* || N *yuvatijane* || 12 bhN *“lābhā*, in bh corrected to *“lājā*° by corr. || N *“goorā* for *“rocanā*° || 13 Pr *’kṣapatre* || N *māngala-*
pūryeṇu || 14 M *gavirakā*° || bh *“madhya*, ΨPPr *“madhyasthitam*, M *“madhyasthisthitam* || ΨPPrM om. *tiṣṭhantam* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *krūrakreṇkāra*°: *śalda* || Pr *samāṣṇ* || 17 M om. *esa* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *sveta-*
bhikṣus: *yati* ||

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3 Pr *vidvar yejītā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesi*; N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *samayo*, Pr *samataṇ* || M *prāptisi* || N *vihagasya* for *vihasya* || 8 ΨPL¹Pr transpose: *“cakorako-*
kila°, M om. *cakora*, writing *“kokilacakravāka*° || 11 bhAΨPL¹PrMBh *vakra-*
nāśam, N *cakranāśam* || ΨPL¹ *“darśinam*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktum* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL¹ *svāmi sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *prasāktah* || 21 N om. *yataḥ* ||

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2 Pr *matāṇ* || 4 M om. *katham etat* | *vāyasaḥ* || 6 bhNAΨPM
(not Pr) *kaścid*; Bh *asti kasmīścid* (!) *va*°; Hamb. MSS.: *asti kasmīścid* *va*° ||

bhN *parivāritāḥ*. The original reading is perhaps *parivāraḥ*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N *“yajvala”* for *“palvala”* ॥ N *śoṣagatāni* ॥ 10 N om. *proktāḥ* ॥ Gloss in bh on *kalabhaḥ*: *hathināṁbacām* (or *“kam”*) ॥ 11 Ψ *sā* [new page] *ti*, cp. Key to Tables, p. 1, s.v. ‘*Anusvāra*’. PL¹ (taking *ā* for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenādiśṭāsv* for *tenātāsv* ॥ 13 ΨPL¹PrM *vegadampā* ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of *“taṭa”* resembles *va*; N *“vata”* for *“taṭa”* ॥ 17 bhN *“jīyamāna”* ॥ 18 N *“madhu”* for *“madhupa”* ॥ Pr om. *“mada”* ॥ 19 M om. *“taru”* ॥ bh *“śara”*, corr. to *“sata”* by cop.; N *“śā”* for *“sata”* ॥ Pr *“jaghana”* for *“satata”* ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL¹ *“ghana”* for *“jaghana”* ॥ 21 Pr *“raval* and *“sampūrṇa”* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candraśarāḥ*, p. 184, l. 1 ॥ N ins. a second *niveditām* after *hastirājāya* ॥

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1 bhNA *prāptām* for *prāptaś*; Bh with us ॥ 3 bhN *“hara”* for *“kara”*, corr. by the glossator of bh to our reading; Pr *“karakaraṇāḥ”* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *paṭam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPPr *nāyāti* ॥ 8 L¹ om. *tatra* ॥ 9 Ψ originally *pravīṣṭa*^o for *prapīṣṭa*^o, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *pravīṣṭa*^o ॥ M om. *suduḥkhitān*; bh *suduḥkhitān*, N *suduḥkhitān* ॥ Ψ *vīksyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL¹ *vīksyānukampayāvīka idam āha* ॥ 10 ΨPPrM *āgamīṣyānti*, om. *iti* ॥ 11 M *‘emi* for *‘sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekhām*: *pattā* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yad* *vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhiḥ* ।, the copyist takes a new pen, and the first aksara *brū* written with it, is somewhat indistinct; hence both PL¹ and M misread it, writing PL¹ *śrūyād*, M *būyād* ॥ 8 N *abha* for *ayām* ॥ 9 Pr *bhāṣitām* ॥ 10 ΨPL¹ *dvitīyakarma*^o ॥ 12 ΨPL¹ *puspitākāraṇī*^o ॥ M *“kiśalayarasta-stararajjuḥ”* ॥ N *“jaḥ”* for *“rajaḥ”* ॥ 13 PL¹ *“samāliṣṭasajjaladasudṛśam”* ॥ N ins. *“nila”* between *“jalada”* and *“sadrśam”*; *nila* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr *“ela”*

for °capala° || Ψ °bhairavaravam, but the first *va* del. by cop.; PL¹ °bhairavaravam; Pr om. °rabhai° || N °ākāraṇa san̄i° || M °saṃveṣṭikarāraṇaṇiṇarā° || N erāvata° || 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector to °sujāta°. Owing to the copyist's correction, the original reading is difficult to make out: N °bhujāta°, Ψ PPrM °svrāta° for °sujāta° || 17 bhN °sukha° for °mukha°; Pr °yamumkhaṇḍalam || 18 Pr parivṛtaḥ || 22 Pr sarvathā adrakṣayāṇ || 24 M api bhavatataḥ śrutiḥ, &c. || Ψ PPr tataḥ śrutiḥ ||

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4 bhNAΨPPrMBh evaṁ for eva; Śār. with us || 5 M sa for sarva || PL¹ om. uktam ca || 6 M urddhatev || M sāstreṣu || 7 Pr puruṣāṇy || bhN jalpaṇti || Pr om. na || 9 The copyist of bh apparently corrects vāpari° to cāpari°, but the corrected akṣara has some resemblance to la (cp. vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° || 15 Ψ PPrM °nāmāsti || 16 N nivarttate || 19 Ψ asmacchakṣayā jyotsnayā°, PL¹ asmacchakṣayā jyośnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr yotsnayā° || 20 N saparivārah || ΨPL¹ °nāsmidvane, Pr °nāsmadvane || M °vaṣṭe for °ceṣṭam; Pr yaṭheṣṭayāṇ || N vibhāṣam || 22 bhN eṣyatī ||

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1 N jumps from the first *yendhāṇ* to the second *yendhāṇ* (l. 2), om. one of them and all between them || 4 N °lo° for °talo°; Ψ PPr °talollālitagraha°, M °tatollālitagraha° || 8 bhN pramati, corr. by corr. of bh to our reading || 10 N kaṣṭap ra, ra being a misreading for a 2, indicating the repetition of the preceding word || bhNΨPPrM ins. ya after bhavatā. ABh and Śār. om. iti || 11 bhAΨPPrM āropitaś, in Ψ corr. to our reading by a small diagonal stroke; Bh dviguṇaṇa twaydroṣitaś caṇḍrah || 14 N kṣapayāṇ āśa, Pr khyamayāṇ āśa || 16 Pr caṇḍre mamaṇopari; ΨPL¹ caṇḍramaso for candro, omitting the following mama || 18 Ψ api, corr. by cop. to iti; but the correction of pi to ti is not very clear. Pr iti, M api for iti || After iti, Ψ PPrM add kathā || 1 || 19 Ψ PPrM prajāḥ || 20 M cad for tāvad || 22 Pr kupyamto for kuto || 23 bhN cheśa° for chaśa° || 24 N om. kathaya ||

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādirvinodaīḥ (!) || 7 After deśāṇ, N ins. prāyaṇ katham api deśāṇ || Pr tittir || 10 Ψ PPrM om. vā || 13 M om. na || 14 M tittrāḥ || 17 bhN dāridro, Pr dāridre || bhN purā for pure || 19 M mama vasathe || 20 N na te kiṇi || 22 M prātiveśmikāḥ | pṛcchātāṇ || In bh gloss on prātiveśmikāḥ: pādōṣi ||

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1 M *gahasyo*° || **2** In bh gloss on *sāmantā*: *pādōśī* || M *eva* for *evam* ||
 ΨPPrM *munir* for *manur* || **5** ΨPPrM *su* for *tu* || **6** ΨPPr *śāsaka*,
 corr. in Pr to *śāśṭipkaḥ* || Pr *ke* for *kim* || ΨPPrM transp.: *na twayā* || **7**
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ||
8 M *pratyakṣyam* || **9** M *asvava* for *atra* || **11** M *manuṣñām* || **12**
 bhΨPPr *tiraścāṁś ca*, in bh corr. to our reading by corr. || **14** N *smṛtiḥ* ||
 Ψ om. *pramāṇī*, but cop. supplies it in marg. || **18** M *savisiyatī* || ΨPPrM
 om. *iti* || M *athānātidūram* || **19** ΨPPrM *tittiram* || **20** N om. *cala*,
 PL¹ om. *bhaṅga* in the compound || **21** N *bhavatyā* || **23** M *drṣṭyā* ||
 bhN *bhayaprāṇo*° ||

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1 bhN *tapacchadma*°; Pr *taśchadma*° || **2** bhNΨPPrM *galavārttās*, K
galavārttās, A *malavāttās* (continuing *tipasvināḥ*, *ttas ti* of course being a mis-
 reading for *rttās ta*), apparently corr. by cop. from *gala*°, Bh *galakṛpttās* ||
5 P *kurdvabāhur*, L¹ *kurddhabāhur* || Ψ (not PL¹) *ta*[new line]taylor || bhN
eva for *evam* || **7** M *svapnavadṛśāḥ*, Pr *svasadr̥śāḥ* || bh (not N) *kuṭumba*° ||
9 M *dīnāny* *āyāmceti* *ca* || **10** M *lohakārastreva*, P *lohakārabhastrevat*, L¹
lohakārabhāstravat || **11** M om. *tathā ca* || **13** In bh gloss on *śunāḥ*
puccham: *kurārāṇā puchaṭi*; Pr *pucchatim* for *puccham* || **15** *kūtikā*
 bhNAΨPL¹PrM K; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I
punnikā || **16** M *matyeṣu* || Pr om. in their right place *yeṣām* and the
 following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*,
 l. 21, between two crosses (×) || **17** ΨPL¹ *adhnaḥ* || Pr *dhṛtaṇ* for
ghṛtaṇ || **18** In bh gloss on *pīyākāc*: *śāñ* || **22** Pr *dharmaṇanām* || P
parāpi°; L¹ with us || **23** N *śāsakaḥ prāha* || NΨPrM *tittiri*, in Ψ similar
 to *titviri*, which is the reading of P || **24** ΨPPrM *nadītaṭe* || In Ψ gloss
 by cop. on *tiṣṭhati*: *śamasti* ||

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1 N *sthitvau* || **2** bhN *tatra* for *tata* || **3** N *dharmaṇēśaka* || **4**
 bhN om. *hi* || Pr *ti* for *te* || **5** ΨPPrM *vadata*; bhN om. *vadatam* ||
6 Pr *pradarśayatu* || **9** Pr *bhūtāpi* || M om. *yo* || **13** In bh glosses
 on *ajā*: *vakaḍo*, and on *vr̥hayāḥ*: *sāla* || **15** L¹ *vr̥kṣām* *sthitvā* || **16**
 M om. *svarge* and *pāda* 4 || **17** N *bhāṣyālanām* || **19** ΨPL¹PrM insert
mama before *śamīpa*°, repeating it after *bhūtvā* || bhNΨPL¹M *śamīpavarttino*,
 Pr *śamīpavarttīyo*; ABh *śamīpavarttīnau* || **20** PL¹ *vivādaparamārthaṃ*, om.
vijñāta || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;
 A *yena vijñālaparamārthaṃ* vivādavaco *vadato me*, &c.; Bh *yena vivādavijñāna-*
*paramārtha*vaco *me vadano* 'pi *paralokavādhā na bhavati* || M om. *me* ||

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4 ΨPPr *karṇopāṇti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayanti* || **5** ΨPL¹ *viśvāsita* || **6** NΨPPrM *upāgatau* || **7** In bh gloss on **krakacena*: *karavata* || **8** Pr *bravīti* || After *ādi*, ΨPL¹ add || *kathā* 2, PrM *kathā* without a figure || **9** Pr *etam* || Pr *kṛ*, om. *tvā* || After *kṛtvā*, bhNΨPL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapati* for *adhipati*. Simpl. MSS. HI *kṣudraṇ* *divāṇḍhaṇ* *patim* (I parim) *āśāḍya*; Simpl. h *kru* [misread for *kṣudraṇ*] *pati* *prāpya rāṭrāṇḍhāḥ samṝḍpi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipati* to *arthapati* || M *rāṭrāṇḍhāḥ* || Pr om. *santaḥ* || ΨPPr *sati*° for *śāśa*° || ΨP *tittira*°, Pr *titira*° || **10** ΨPPrM *yāsyanti*, om. *iti* || **13** Pr *serve pa*° || bhNAKBh *yathāsukhaṇ* || **14** The words *sahāste* to *krkālikayābhikitaṇ* suppl. by cop. of Ψ in marg.; *bhikitaṇ* stands also in the text || **15** Pr om. *bhoḥ* || **20** M om. *prāha* || N *durātman* || **21** M *adyaprabhūtī* || **22** Over *sāyaka* in bh gloss: *bāṇa* || **23** bhN and A *durukta*, Bh *duruktvā*, ΨPL¹M *durakta*, Pr *duktā* || Śār. and Simpl. HI with us, Simpl. h *durukūṇ* (misread for **ktan*) ||

Page 193.

1 Ψ *stāsvāśrayaṇ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || **2** bhN om. *yad idam vyāhṛtam mayā*, P om. *yad idam vyāhṛtam*; L¹ om. *tam* *yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idam vyāhṛtam mayā* || **5** Pr *yadi priyam* || **7** Ψ *cadvacāḥ*, corr. by cop. to *tadvacāḥ*, the corrected *akṣara* resembling *cū*; P *bhūdvaca*, Pr *dvacāḥ* for *tad vacāḥ* || **8** N *tathā ca* || **10** *vairitāṁ*; in bh the glossator adds a various reading *vai hatāṁ* || **11** Gloss in bh on *bhiṣag*: *vaida* || **13** ΨPL¹Pr *śariṣadī* || **14** M *tatra* for *tan na* || **20** Pr *prayāt* || **22** ΨPL¹PrM *sa āha* || Pr *sāṭguruṇyāparāḥ* ||

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1 Pr *valokataḥ* (!) || **2** Pr *chāgabrahmaṇaṇ*; M **brāhmaṇāṇ* || N om. *brahmaṇāṇ* and the following words to *brāhmaṇāḥ* (excl.), l. 5 || **5** N *kṛtāḥ kṛtāgnī*° || **6** ΨPL¹M *pravāsi*, Pr *prativāsi* || **7** bh *mehācchādilite gagane* || M only once *maṇḍan* || **8** *kiṇcid*° all our MSS. incl. AKBh; Hamb. MSS. *kiṇcidgrāmaṇ* || **11** L¹ *artha* for *api* || Ψ *ītaś ca taśca*, PL¹ *ītaś ca taśva*, Pr *ītiś cētaś ca*, M *ītaś ca*, om. *cētaś* || **12** ΨPL¹M *mārgge*, Pr *mārgga* || **13** N *pivaraṇ paśuṇ* || **15** ΨPL¹M *anyadinajo*; but cop. of

Ψ adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bh Ψ
samukho, N *sanmukho* || Glossator of bh corrects *apamārgeṇa* wrongly to
aparamārgeṇa, which is the reading of N || 18 M *eva* for *evam* || 19 N *tad*
for *yad* || bhN *skandhārūḍho*, Ψ PM *skandhānirūḍho*. APrBh and Hamb.
MSS. with us || 22 Pr om. *tāñ* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyorvāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *sāktam* for *yuktāñ* ||
8 Pr *āsa* for *āha* || 10 Ψ PPrM *ātmarucirāñ*, in Ψ corr. to our reading;
but the correction is not very clear. The respective akṣara might as well
be taken for *tan* corr. to *ram* || M *samācarati*, Pr *samācāret*, both om. *iti* ||
12 Ψ PPrM *vidhāya* for *kṛtvā* || Ψ PPrM *aho* for *bhoḥ* || 15 N *sacelāñ*,
corr. by cop. to *sacauñam* || 20 PL¹ *aho* for *ato* || After *iti*, Ψ PL¹Pr
|| *kathā* 3 ||, M *kathā* 3 || 21 Pr om. *'seva'* || 24 Pr *durjano* || 25
M *bhakṣayati* ||

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3 Ψ *sa dācid*; PL¹ *kadācid*, om. *sa* || Ψ PPrM *'sāri'* for *'sāra'* || 4 N
nīkrāmatas tva tasya || 5 Ψ PL¹ *cālaghu'*, in Ψ corr. to our reading by
a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M
śarīre vṛapāśoṣitagāṇḍhā', l. 5 || 7 Ψ PM *vyāpādayāñti* || N om. *vā* || Ψ PM
tāḍayāñti || 8 bhN *kṛta'* for *kṣata'* || Pr *'sarvāñbhogo* || After *iti*,
 Ψ PPrM add || *kathā* 4 || || 10 N om. *vicārya* || Ψ PPr *vānuṣṭeyāñ* || N
mehavarṇa prāha || 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for
sāmādāñ || 12 M *nirbhatsyāvipakṣapakṣapraṇāthāñ* || 13 bhNA Ψ P
'prāṇadhīnāñ, Pr *'prāṇadhānāñ*; Bh with us || Ψ PPr *āliṣyā'* || 14 bhN Ψ P
(not M!) PrA *r̥ṣimāka'*, Bh *r̥ṣya'*; ep. Śār. 127, 1, and below, 197, 2 || Ψ PPr
ins. *ca* between *saparivārena* and *bhavatā* || 15 bh *'madhyā*, N *'madhyād* ||
N *divasāñpdhāt* || Pr *anumā*, om. *nato* || 16 Ψ PPrM *mayēñam* *jñātāñ* ||
N om. *apasārarahitam* and the following words to *apasāraparityaktam* (excl.),
l. 18 || 19 M *krapā* || 21 Pr *ibāñdhānam* || 23 N *svakāryam* ||
24 M *ripusamgataḥ* || 26 N *samudiyasah* ||

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1 M *prahyatyākata'*; Pr *prakṛtyāhṛtarudhīrāloñditam* || 2 M *śaṣpa-*
mūka' || 3 bhNA Ψ Pr *'prāṇadhi'*; M *śatupraṇāthibhṛtayā*; Bh with us ||
4 Pr the first *'kādhi'* twice || 5 N *tvaryatāñ ra*, *ra* being a misreading
of 2 || 8 Pr *'sevinā* || 9 PL¹ *nyagrodhāpābhīmukham* || 10 M
vṛkṣāñam || bhN Ψ P *r̥ṣitamanā*, Pr *hṛṣitamanā*, M *hṛṣitamanāñ*, A *hṛṣitamanāḥ*,
corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanaḥ* ||
12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kiñ* [new line] *t*; the

same mistake in P (not in L¹) || 16 ΨPL¹ °syāntamamanam || M om. dvitīyam || 18 M cāp for tam || 19 N sthiražīvināžīvinā° || N °māntri || N sthiražīvi || 20 N bhītaḥ for nītaḥ, om. the following words to saviemayo (excl.), l. 21 || M tatra vīdyatmam for tam nivedyatām || Pr ātmasvargamānāś for ātmasvāmināḥ || M sa for saha || 22 bh bhat, N bhaktam for tat || 23 ΨPL¹ vyāpāditāneka°, M vyāpāditāteka°, Pr vyāpāditānika° || M dṛṣṭyā || 24 N pracalitaḥ, om. prati || 25 M bhavatās || 27 M bhūti, om. kāmo || In Ψ gloss by cop. on bhūtikāmo: dhanechhu || 29 M 'bhīhitam for 'stē || Pr °vṛtte || 30 Pr tasyōpadāpradānena || bh tvatpakṣe pātinam, N tva-pakṣapātinam || 32 ΨPL¹ tāvas tvām; Pr tāvat tā ||

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3 N tad atrādān || PΨ kīmm (not L¹) || 5 ΨPPrM hrṇasatrur || 6 N °paurosaḥ balāḥ || 7 M upāgatā || ΨM loke pravādaḥ, in Ψ corr. by cop. to our reading || 9 Pr surllabhaḥ || bhNAΨPPrMK cikrīṣitāḥ, Bh cikrīṣataḥ, M ciṣāṃkiṣitā, corr. by the copyist to °kīrīṣitāḥ. Cp. SP. III. 44 || 10 M om. ca || 11 ΨPPr sphaṭāṇ || 15 In Ψ, ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. ca; (L¹ tasyā for tasya) || 16 N nivarttate || 18 bhN valmīko 'pi for °kōpari || 19 bhN nūnām meyā (N mayā) kṣetraudevatā mayā || 20 ΨPL¹PrM kadāpi for kadācid api || Pr pūjite || 21 M dayā for tad asyāḥ || 22 M yācittā serū nikṣipyā || 23 M om. bhoḥ || ΨPL¹ mayā-tāvām kālām || 24 N pūjām, M kūtā for pūjā || 25 Pr r for prātar ||

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1 N ins. ca after evām || N ekenā° for ekaika°; Pr ekaikam dīnāram || 3 N grām for grāmaṇ || 4 M ins. tvā before tatra gatvā || 5 M om. ca after ekām || 6 bhN gr̄hiṣyāmy evām, ΨPL¹ gr̄hiṣyāmevām, Pr gr̄hiṣyāmy evām, A gr̄hiṣyā-mi evām, Bh gr̄hiṣyāmīty evām || 7 M vrāhmaṇa, om. putreṇa || N om. śirasi || 8 ΨPPrM amuktajīvitā evā || Pr tathādēsata || 9 Ψ u, then pa add. over line by cop., then gama[new line]t k, k being written in the line on dāṇḍa, and a second dāṇḍa being added after the first one; PL¹ upagamatāḥ || 10 M saṃṣṭāḥ || 11 Pr °vinākāraṇām || bhN saṃarpitavān || 13 MPr om. gr̄hiṣāti; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M haṃsaḥ || 18 M jāmbūna-dayamayā || 19 N saṃmāse ra, ra being a misreading of 2 || 20 M vṛha, om. tpakṣi || 21 bh °dātyā or °dānyā, NAΨPL¹BhK °dānyā for °dātyā; Pr °pičchaikadānyā, M °pičchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaśāḥ, l. 2 end bhrāmtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathaīva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *havyadāti* ||

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1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || **2** Pr *ete* twice || N *vadapte* || ΨPL¹ *ismākam* || **3** ΨPM *karisyasi* || **4** M *yusmābhikitam* || **5** bhN *devapramānam* || **6** ΨPL¹Pr *gatūstat*, M *gatvāsū* || **7** Ψ *laguda*[new page] *dahastān* || **11** ΨPL¹PrM *nānugṛhṇāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || **13** Pr *upāgataḥ* || **14** bhN *dipi-kām* || After *ādi*, ΨPPrM add || 4 *kathā* || || || **15** Pr *asmīn* *ahate* || Before *tad*, bhN ins. *raktākṣaḥ punar abravīt* || **16** N *tve* for *tvāṃ tu* || **18** ΨPL¹ *ākhyātam*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || **23** bhN *kruddha*^o, ΨPM *krūra*^o, PrL¹ *kūra*^o for *kṣudra*^o. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of *ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh *kālasaṃpmitaḥ*, N *kālasamaṇtataḥ* ||

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1 Pr *va*, om. *naś* || **4** Pr *nāśikāḥ* || **5** N *udvelantyā* || **7** M *prāṇa*^o for *prāṇī*^o || **8** N *vanasthasyābhavena ghanaiḥ* || **11** N *āśasāra* || **12** N *muddharttaikam* || **14** bh *śuśiro*^o, M *śupiro*^o, BhNK *śuciro*^o || **16** bhN *ca gacchati* || **19** ΨPPrM *hi* for *ca* || **21** M *adrśi* || **23** bh (not N) *sasamptuṣṭā* ||

Page 202.

1 N *duṣyati* || **2** N *duṣṭe* || N *duṣṭāḥ* || **3** Ψ *sapuppa*^o || **6** N *kāmta*, M *kāmta* || **7** ΨPL¹ *samrakṣaḥ* || Ψ *śarāṇagataḥ* || 15 [new line] *sa* *śā*; *e* before *sa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || **11** PL¹ *yathāśaktiṇ* || **12** N *tathāsau* || **14** Pr *prākṛtai* || **16** M *dāridraro-dukhāni*, Pr *dāridryarogadukhāni* || **18** M *utsṛja* || **19** Pr *yathā viḍhiḥ* || **20** Pr *yukta*^o || **21** N *drṣṭaḥ* || **22** In Ψ gloss by glossator on *bhadra*: *luvdhakaḥ* || **23** M *vartīavya* | for *kartavyaḥ* ||

Page 203.

1 N *vihāngamāḥ* || **3** M *gatvāñgārakarmmatim* || L¹ om. *nayām*, P om. *ānayām* || **6** M *cāsi* (or *vāsi*) || bhN ΨPMBhK *nāśayet*, N inserting *na* *vi* before it; Pr *nāyat*; A *nāśaye yena te* || Bh *krudhā* || **7** ΨPL¹Pr *anye* ||

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P bhu, L¹ bhū for tu || 14 N tām ||
 15 Pr dharmmātvā || 18 N pātam for pāpañ || 20 M om. the third pāda ||
 M ātmanauva || 22 Pr narah kenātra sambayah || 23 ΨPPrM om.
 stanza 154 ||

Page 204.

1 M atha pra° || 2 bhNΨPPr grīsmo, a misreading which shows that
 the archetype of these MSS. had danda between the two pādas; ABh grīsme ||
 3 M °sahāsrah || 5 bhNΨPL¹PrMBh yaṣṭi; A with us || ΨPL¹Pr śilā-
 kāṇ || 7 N muktvā || 10 ΨPL¹ patidināyāḥ || 19 Pr yāvana for
 yāni || Pr mānuṣe || 20 ΨPL¹ tāvankālāṁ, in Ψ corr. by cop. from tāvān
 kālāṁ || 21 Bh this and the following line with us, only harśavīśas for
 harśavīśas, and bhr̥tvā for krtvā. For this passage ep. Critical Introduction,
 p. 44 ff. || 22 N paramāṇu nirvedan ||

Page 205.

1 After iti, P kathā ||, ΨPrM kathā 6 || || 4 bhN mamādyāvagūhate;
 cp. p. 206, 1. 7 || 6 ΨPPr coreṇāpy, N śureṇāpy || 9 ΨPPrM arimardanah
 prāha pr̥ṣṭavāṁś ca || M vaira for caurāḥ || 13 M kāciryena kācīn || M
 nivardihānavāṇikusutā || N prabhūtāṁ dhanāṇ || 14 ΨPPrM vr̥ddhāp vā° ||
 15 ΨPPrM uktāṁ for yuktāṁ || 20 ΨPPrM om. tathā ca || 21 Pr vilā-
 mitā || Pr haṇṭāś for dantāś; M ins. haṇṭā before dantāś || 22 M
 bhr̥asatī || ΨPPrM apahatāp || 23 N vākyāp nāḍriyate ca bāṇḍhavājair
 patnī na śusṛūyate || 24 bhN °paruṣāp; in bh, "pa" has been corr. subse-
 quently to "pu" (by cop.?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi(this on gamboge which covers another akṣara)k
 kaṣṭāy jarayd' bhibhūtāpuruṣāy | putro 'pya 'vajñāyate || M om. 'py a ||

Page 206.

1 ΨPM gr̥he, Pr gahe, all these MSS. om. tad || ΨP coraṇ || 2 bhN vi-
 smayotpulakāmcita° || 4 ΨPPr gr̥he ko°, M ahe ko° || 5 bhNΨPPrM mām°;
 A with us; Bh nūnam eṣā mām asya bhāyān mām ālīmgatiti || 7 bhNΨPPrM
 mamādyāvagūhate, in P corr. from māmādy°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355. ABh with us || 9 Pr etasmāc || bhN apakāriṇāḥ,
 in bh corr. to our reading by corr. || After ciutyate, ΨPPrM insert kathā ||
 7 || 10 N puṣṭīya (a misreading of the old-fashioned e) || M bhadīyā°
 for tadiyā° || ΨPPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhNΨPM here and in the following lines vakranāśāp || M eva for evam ||
 15 N goyutāp || 16 M arimārdana āha, ΨP arimārdana prāha || 18 N
 ins. prativasati sma after brāhmaṇāḥ || 19 bh vaśīṣṭā°, N vasiṣṭā° || N °vastrā-

nugāñdhalepanamā° || bhN °parivarjita || 20 bhN °mopacita || N sīto-
ṣṭāvā° || 21 M vrāhmaṇe || 23 M aha ya vrāhmaṇasya || 24 N om.
gam i || M om. niścītya ||

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2 ΨPPr tikṣṇa°, M tikṣṇa°, all these MSS. om. pravirala || N ΨP °nāśā°, M an-
natannāśo° || M °vampē || 3 bh °sāntatagātrah, N °sāntat[*t* deleted by cop.]-
tagātrah, ΨPPrM °samanvitagātrah for °sāntatagātrah (Pr °smāyu° for °snāyu°);
A °sāntatigātrah; Bh upacittannāyusāntatir nnatagātrah || bhN °hūtāvaha° ||
4 N om. tam || bh °bhayotrastas, corr. by the copyist to °bhayāt trastas,
which is N's reading || 7 N daridrobrāhmaṇasya || 9 ΨPPr bhakṣa-
yisgāmīti, M bhakṣayitvāmīti || 11 M prasthitarākṣasāṇi || 13 N bhakṣāmī
for bhakṣaya || 15 ΨPPrM tabhāpi for tavāpi || 17 M go for goyuge ||
N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all
between them || 18 In Ψ gloss by later hand on āhamikayā: spadhiκayā
(read spadhiκayā) || 19 Pr coro || 20 M om. bhakṣayitup icchati | rākṣaso ||
22 bhN padan̄ for evaṇ || M śruti vacchāe vrāhmaṇaḥ ||

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1 After iti, ΨPPrM 8 kathā n || || 2 "bi" of sīhināpi looks in bh almost
like "si"; hence N (replacing "si" by "khi", which very often alternates with
"si" in the MSS.) sīhināpi || 3 M śrūyate || 4 bhN tatrāyaṇ for tan nāyaṇ;
consequently the glossator inserts na before hanyate || 6 N avadhīyām;
Pr athādhyā evāyaṇ || 12 N om. nagare || 13 bhN jaṭharāḥ va° || 17
bhN vijayaś ca || 18 Pr vanphitam || bhN bruviti || 19 Pr prapito ||
20 bh vaideśikayā, corr. by the copyist to vaideśakayā, which is the reading
of N || 24 Pr sā ca for sāpi || 25 Pr dūretara° || M kṛtā for gatā ||

Page 209.

1 ΨPL¹ °kriya° for °kraja°, in Ψ *i* deleted by a small stroke over the
line || 2 M kṛtā for kṛtvā || 3 bhN prasuptāsyā for prasuptaḥ | tasya ||
4 ΨPPr om. ca after tatraīva || 6 ΨPPrM om. kathām || 8 M svayā
for tvayā || M tham for katham || ΨPPrM iva for idam || M hāṭaka-
pūrṇaka° || 10 Pr jānāsi || 11 In bh gloss on rājikā: rāṭ || M rāji-
kāponena || 12 bhN tadāpy || 13 Pr nava vivākāḥ || 14 Pr
vyādhāyā° || 15 bhN param || M āśā | di (of adi, l. 18), omitting all the
text between these syllables || 16 N paripūjīt || ΨPPr vihitopabhogyaṇ ||
18 L¹ paraspara, P parasya || After adi, ΨPM kathā || 9, Pr kathā || 29 ||
19 bhN samarpitavān || N tatkā cānudṛṣṭāṁtamallīnam || 20 Pr vināśan-
yaṇ || 21 M om. pūjyā yatra pūjyante || N vimānatā ||

Page 210.

3 ΨPPrM om. ca || 6 Pr ins. ca before the first syād || P om. syād yadi || 7 M jānāti vināp for jā° cai° || 8 bh tad dṛṣṭam, N tad daśṭam for na dṛṣṭam || 9 Pr t for yat || 10 Pr avocacat || 15 bhN only: durdivase ghanatimirētyādi, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: varṣabhi[misr. for 'ti]jalade [corr. from 'do] mahā'tavīprabhṛtāu | viṣamasthāne bhartīas tvayā na gaṅgātvayā tu saḥaye 'pi || Bh on the whole with us; variants: b niṣamocāraśu nagaravīthīśu; c patyau videśayāte; d param sukhām || 16 Pr virdeśe gamane || M janacapalāyāḥ || 19 M °vi° for °vīta°; in bh gloss on °vīta°: vyābhicāri || 20 N prasuptajane || 21 Pr ativākyāya || 22 Pr 'paṣṭreṇa ||

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1 Pr ap for antare || 3 N anenam for enam || M hasmi for hanmi || 4 M tāv for tāvad || 5 N saha lāpāt || Ψ ni[new line]niṣhṛtam; hence Pr vi[new line]niṣhṛtam || 6 bhNAΨPPrM vidhāya; Simpl. Hlh the same blunder. Bh etasminn aptare sā gr̄hadrārakupātayugān niścaliktya ḥayanam ārohati || 9 M tata for tat || ΨPPrM tatas for evaŋ || 10 ΨPL¹ spabotusko || 11 Over tvayāsparśanīyam in bh na; M ins. eva after ṣaṭīram. These are corrections by copyists who separated tvayā sparśanīyam instead of tvayā aspa° || 13 M devatā2darśanārthaṃ || Over tatrākasmiki in bh gloss: vyābhicāri || Pr r eva for khe || 16 Pr apādayan || 17 N matīk for patīk || 19 ΨPPrM transpose: tat śrūvābhīhitāt mayā || 20 Pr om. mama || 21 Pr ins. yad before yady || bhNAΨPPrMBh anena; the Hamburg MSS. (t. simplicior) have parapuruṣena; Bh yady anena puruṣena samam ekatra ḥayanīye āliṅganām karōsi | tat tava bhartītūr apamṛtyur asya saṃcarati bhartītā ca varṣāsatām jīvati || About A, see Introd., p. 54 f. || 22 M bhartītā ||

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1 bhN 'ptarhāsisavikā° || 4 ΨP ḥayyādhastān, Pr ḥayyādhastā, M ḥayyādhavā° || 5 Pr kulānāpāndani, M kulanāpāndati || ΨPPrM tvatparikṣār-thān || 6 M bālām li sthitāt || 7 Pr tkaṇḍhe || 12 bhNΨPPrM doṣ-tyādi; A with us || After ādi ΨPPrM 10 kathā || || 16 ΨPL¹ "viro-dhīnāḥ, M °virodhītā, Pr virodhīna || 17 M maṇtreṇa || 21 bhN tasyāntarbhāvaṇ, Pr tasyāṇgataḥ bhāvām; ep. Śār. 133, 12 f. || ΨPPrM om. so 'bravīt || 22 bhNΨPPrM ahaṁ tāvadarthe; ta and bha are very similar in our old MSS.; A ahaṁ tāvā yuṣmadarthe, two unsuccessful attempts towards correcting the corrupt passage || NPr āpādayan || bhNΨP °yānanārthaṃ; ABh with us (Bh vairī°) || 23 Pr ins. mi after °kuśalo || 25 N om. bahu || 26 Pr ukujya ||

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2 bhNABh °tala° for °taṭa° || M °khalitām° || **3** Pr om. °sita° || Pr °tarangā° || M om. yā jāngā || M japanizatapāśvādhyāyā° || **4** NM °yoga° for °yāga° || ΨPL¹ °pārāyaṇaiḥ || **5** N kāṇḍa, η deleted by the copyist, who continues r̥hitāśarīraḥ, om. the preceding syllables || bhΨPL¹PrM °sevālā°, ABh °śaivālā° || **7** ΨPL¹ yājñālakṣy || ΨPL¹ jānhavyāṇ || On snātvōpaśprāṣṭum gloss in bh: ācamanap gr̥hītum; ΨPL¹M °srastum, Pr °sr̥stum || **8** Pr ārabdhēṣya || **15** M om. yathāyāḥ || **18** N om. tasmād and the following words to tasmān l. 20 excl. || **19** P (not L¹) śaicam || ΨPPR gāṇḍharvāḥ || bh girīm ||

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1 ΨPPrM vyanjanaiś ca || **2** M om. pratiṣṭhitāḥ || **5** Pr om. pūrvam, param caś || **8** N kanyāṇ for nagnām || **9** M yā kanyāyah ghanyā vṛṣalī smṛ paśyaty asaṃśṭytā || **10** M avivādyā || M om. jaghanyā || PL¹ vṛṣalī || **11** Pr svadṛśibhyas ca || M jaghanyābhyo || **13** Pr pracchāmī || **16** N tathā ca || **19** ΨPPrM vare (M only re) gunāḥ sapta gaveṣaṇīyāḥ (M gateṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare gunāḥ sapta vilokanīyāḥ, I and h etān gunān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh vare gunāḥ sapta ni-riksaṇīyāḥ || **20** ΨPPrM atāḥ param bhāgavataś hi kanyā (Pr add. h); Simpl. MSS.: H tataḥ param bhāgavataś hi kanyāḥ, I dayā budhaik śeṣam acīmantaṇyā, h vudha daiyā prasamīkṣa kālaṇ | śeṣam acīmantaṇyāḥ; A with bhN. Bh tatparam bhāgavataś hi kanyā || **21** bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us || **23** Pr saviidhyāḥ || In Ψ, bhagavan and the following words to evaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ||

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1 ΨPM suduhitaram, Pr svahitaram || **3** M nāham etsilasāmī || **6** Pr kāśmin for kāścīt || M om. apy || **8** Pr putrije || **10** Pr sakād || **11** M bho megha vad amya tvad adhiko || N pavaneṇōktam for meghenōktam || **12** M putrike '-smeghayacchāmī || ΨPPrM sā āha || **14** ΨP adhiko, corr. by cop. of Ψ to adhikāḥ || **15** ΨP kastit || **16** M atha pūrvata muniḥ parvatam || **21** M tasyā 'darśayat || **22** M pulakovṛṣitaśarīrā u° || **23** bhNΑΨPPrM māṣakīn; Bh with us || N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ||

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1 M°vihitam gṛhitam | gṛhidharmmam; bhNAΨPPr gṛhidharm(m)am || Bh svajātivilitam karmam (!) anutisṭāmi || Ψ evopi || **2** bhΨPPr (not M) mūṣakīn || **3** Pr sūryabhartāram || After ādi, ΨP kathā 11 ||, M kathā "1, Pr kathā "12 || **4** Pr °ma° for °vi° || bh sthirajīvīty acīntayat, N sthirajīvīty acīntayat || **8** N akarīsyad, bhΨPPrM akarīsyad, corrected in bh by corr. to our reading. A with us. Bh akarīsyantāvā tato. After akarīsyad, M continues: eteṣām, &c., 1. 9 || **10** Pr yathāsamāhitam || PL¹ prayaccha || **11** Pr ete bāṇḍhavōpāyaś || In bh ca after sa has been deleted again by cop. NM om. ca || **13** Pr ins. sādhya before na || **15** M atrайдvārasthāḥ || **16** M ḍyārām for āhārām || **17** N sthirajīvinam || **18** bhN om. sa || **19** M maptrijam || M om. ca || **20** In bh gloss on avagachāmi: jānāmi || **25** ΨPL¹PrM mahān vr̄° || bh tava, corr. by corr. to tatra || After ca, corr. of bh adds ta; hence N caṭakōpi for ca ko 'pi || **27** Pr tadagra eva ||

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4 ΨPPr visvasthacitto, M viśvāsacitto || **6** M nijāvāśīn || **7** M kim anendhām, om. na sāpāye || ΨPPr sāpāyanendhām || **8** M ma for mama || **10** ΨPPrM viciṇtya for vicārya || **11** bh vikasitanayanavada, then beginning of ma, then nakamalaḥ. N with ΨPM; Pr vikasitavadanakamala || ΨPPrM ins. ca after prāha || N hoko || **13** M prāyacchet || N a for atha || M°nādrśraddheya° || **14** ΨPPrM °vacanamātraprātyayapari° (M°pratyayapari°), in Ψ corr. by cop. from °vacanemā° || **15** ΨPPrM bhavati || Pr ins. jaŋ after mucyatām || **16** P om. 'sau; L¹ mocitā sau || **17** Pr tāv, om. ad || **19** After °ādi, ΨPPrM kathā "12 || **22** ΨP svavarggām, Pr svavarggān || M evā 'smād bhū° || **23** M om. durgāṇ || In bh gloss on 'bhidhatte: kathayati || ΨPPrM anyaparvatadurgāṇ (Pr °rgāṇ) ||

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2 bhNAΨPL¹Pr śocaye, M śecyate (or °vyā°); Bh na śocate for sa 'sō° || **4** In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P || **5** P (not L¹) produḥ || **7** Pr hasti for asti || **8** Pr pariśraman || **11** M nirvto || **12** All our MSS. incl. A and Bh, but except Pr, pūtkartum; Pr mutkartum || **13** bhNΨP twice bila 3 for bilā 3; L¹ aho vila 3 aho bila 3; M aho bila 1 3 1 aho bila 1 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat 1 ahe bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity uktvā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇīmbhāya || ΨPPrM om. bhāya, writing tūṣṇīmbhāyōpi || **14** N kathā for tvayā || **16** Pr

ākaraniyāḥ || ΨPPrM nāhvasi || 17 M praścān || NΨPPr āhvāyasi, M
ahvāyasi || 18 N tāvat for tac || M mūṇas asya eṣā guhā || 22 Ψ
pravarttaṇte, but the anusvāra put rather high over the r-hook || 23
N om. ahaṇ || M om. 'yam me || 24 bhNM iti for eti || Pr akaroti ||

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1 M prati2vapūrṇa dibhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ
by means of an almost imperceptible vertical stroke to dūrasthān; PL¹ om. dū-
rasthān; ΨPrM ins. a second api after dūrasthān || 3 ΨPL¹ palāyamāno, the two
o-strokes being deleted by cop. of Ψ by means of two dots over them || 3
After ādi, ΨPPr kathā 13 ||, M kathā 12, corr. by the copyist to 13 || 5 M
taṭ evaṇ ma vyacintayat, &c., l. 7; the missing text has been supplied by the
copyist himself in the next line || M parivā, om. rānugato; N °rānurakto for
°rānugato || 7 Pr sthirajīvitī hrṣṭa° || 8 M gateḥ || Ψ mūḍhamūnasas ||
9 M om. yataḥ || 10 Pr dī(new line)dvṛgha° || 11 M om. sya na cirāt ||
15 bhNΨPPr ekaikāṇ; A svakulāyatkaikāṇ, with a small e over ā; Bh
sa svakulāye pratyaham ekaikāṇ vana° || M vanayāṣṭikāṇ || Pr guhādinārthaṇ ||
N om. one dine || Pr om. na || Pr transp.: te ca || 16 bhN atha for
athavā || 21 N mayā kṛtā || 22 In bh under prakṣipa gloss tvām ||
24 M tava for tātā || 25 bhNΨPPr prāṇadhir; A with us; Bh iha for
prāṇadhir || 26 Pr aṇḍho 'trāpa°, M °nyatra pāśarāṇam || N tvaryatām
once only || 29 Ψ vise[new page]śeṣataḥ, Pr vivoṣataḥ || 30 ΨPL¹
tadrāṣṭiphalām, bhN tatphalām, PrM and Hamb. MSS. with us || 31
ΨPPrM gr̄hāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of
bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL¹
nirvākulatayā ||

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1 M jalāṇī || 4 M °pādadurgāṇ || 5 Pr samadhye || 6 ΨPPrM
tvāyā kathaṇ || M om. yataḥ || 7 bhNΨPPrM ṣu for tu; ep. Śār. 136, 21.
ABh with us || Pr purṇyā° || 8 N na vdrī° || 12 M karanibhau, om.
kari; N karikarinibhō || 13 N stribaddhadvan karau || 16 In bh gloss
on darvī°: kaḍachī || 17 M ins. sa before bhi° || bhNAΨPPr mātsya°, M
°māsyā°. Bh with us || N sūdravat || 18 N om. all the text between ya
of yad, and p. 236, l. 8 || 19 Pr kālopekiḥ || 20 M °sphurugu° || 21
M °vila [a later hand adds h] sa vyaśāci || In bh gloss on savyaśāci: arjuna ||
22 Cop. of bh satā over yatā of prārthayatā || bh manena for janena ||
nigrhya in bh corr. to nagryha || 25 In bh gloss on dharmātmajah: yudhi-
ṣṭha (!) || 26 bhΨPPr kaunṭiputrau (with gloss in bh: sahadevanakula),
M kautiputrau; A kumṭiputrau; Bh mādriputrau || 27 Pr gokarṇasam° ||
In bh gloss on °preyatām: dāsa || 28 Pr yauvanya° || 29 Ψ om. stāpi,

but supplies *sāpi* in marg.; P *sāpi* || Pr *vidaśā* || M ā for *āgatā* || 32
M *yaddriṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the
place of *tad* || ΨPMPr transp. *na* after *tādṛg* ||

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1 Pr *anekaśāstrep* || Pr °*buddhi* || ΨPPrM ins. *ca* before *dhimān* ||
5 bh *apasarpa* || M *sadharmaṁtāvān* || 7 P *drṣṭāḥ drṣṭā*, M *drṣṭvāḥ drṣṭvāḥ*,
Pr *drṣṭvā drṣṭāḥ* || 9 bh *ārto* || 10 M om. *ucaye* | *durmāntriṇām kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; ep.
Śār. 139, 2 || 25 bh *paripretavayā*, corr. by corr. to *parigatavayo*; ΨPPr
parinīta° || 26 Pr *eṣāṇ* for *evam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyāddhṛtāparitām*, M *upāgatasyāddhṛtāparitām*, Pr *upā-*
gamyāddhṛtāparitām || 28 Pr *udake prāṇṭa*° ||

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5 ΨPM *amtaraprakrāmto* || bh *vrāhmaṇasya sūnōr* || 6 bhΨPPrM
°*jalāṁtastho*; A *hṛadātaṭastho*; Bh *hṛadānaṭajalāṁtastho* || 7 ΨPPr °*ṛguṣte* ||
8 Pr *duḍḍhīnī*° || bh *prāptāḥ* for *śaptāḥ* || 12 M om. *ca* || 13
bhΨPPrM *durdura*°, A *darddura*°, Bh *durdvara*° || 14 bhΨP *'tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasāṁbhra-*
dad || ΨPM *phāṇadeśam*, Pr *phāṇadeśasyam* || 18 PM *ātmapuspartham* ||
20 M *kariṇīyānam* || 23 Pr *sādhūdhyate*; M *kim madya ta syādūdhyate* || 24
M *daṇḍisayo 'bravīt* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bhekṣaya*
for *bhakṣayan* || 7 ABh *ky* etc; but A continues *cchala*°, Bh *sthala*° (a mis-
reading for *cchala*); Śār. β 140, 12 *ma*° *vividhāhārāś* || 8 In bh gloss on
khādāto: *bhakṣamāṇasya* || 9 Pr *kṛtavacana*° || 12 M *yasmākam* for *yad*
asmākam || M *vākyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||
bhΨPPrM Bh *durduraiḥ*, A *darddurāḥ* (1) || 15 In bh, *kiṇcīt*° seems to have
been corr. to *kaṇcīt*° by cop. || 19 M om. *pūṇḍcaly* || bhPr *sakhaṇḍa*,
ΨPM *sakhaṇḍu*, bhΨPPrM *ghṛtāpūṇrān*, but ep. 224, 11 f.; A with us. Bh
vividhaghṛtāpūṇrān. Gloss in bh: *modikān* || 20 ΨPPr *kadāpi*, M *kadāpir* ||
M *drṣṭvā uktā ca* || 22 M *satyaḥ* ||

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1 Ψ jumps from the first *devyā* to the second *devyā* (l. s), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhakṣya*° || 4 bh *nividi*° || Pr *asyate* for *mamsyate* ||

7 M 'dṛśo || 8 P om. āgatyā snānā || 9 ΨPPrM °kriyā° for °balikriyā° || 11 M yadi tasya tvā dyu vrāhmaṇah kim, &c., l. 17 || bhΨPr gṛhatagṛtāpūrādi, P gṛatagṛtāpūrādi, M gṛtāpūrādi || 16 bhΨPr tasya; A Bh with us || ΨPPr priyavallabho || 17 P inserts ra after mama || 18 Ψ abhyāsan̄ gataṁ, P alpāsan̄gataṁ, a misreading of the form which bhyā has in Ψ || 22 After ādi, ΨPPrM add 15 kathā || 24 bh svādāyatī, corrected by corr. to āsvādāyatī, ΨP svādāya iti ||

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2 Pr viruddhaṇ vacah || 3 bh °pracchedanārtham; Pr °thacchādanādanārtham || 7 After iti, ΨPM add 14 kathā ||, Pr 16 kathā || 10 Ψ vāryoyo, P vāyo, MPr vāyur yo for vāryogho || 12 P navālambikāra° || 15 M om. agni° satru° || 16 M prājñe || 17 ΨPPr tatra for tan na; M tatrāhavalam̄ soryam̄, &c. || 18 Pr vijñayāya || 25 P viṣṇavaṇ || 26 Pr spharati || 28 tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā || 54 naya° || 29 ΨP sansarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ||

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1 bh trayā ānukṛtyena for trayānukūlyena, Ψ trayā ānūlyena, corr. by cop. of Ψ to our reading || 5 ΨPPr uttamgāgrah, M uktamgāgrah || 6 ΨPPr nānubhyarcyaś chi° || 10 ΨP varṣabhiḥ || 14 bhΨPrM śikṣyāmi; A Bh with us || 15 bhAΨPr upekṣyamānāḥ, M upekṣyamānā, Eh apekṣyamānāḥ || 16 Pr kicit || 18 ΨPPrM yathāpūrvā || bh nīdrālobho || ΨPPrM bharisyasi || 23 Pr °vyasaninā and gataḥ || 24 Pr sāmarthe || ΨPPr 'vakāsavīśayāś || ΨP nīrtiḥ || 25 Ψ avasitasya kā°, sya being deleted by cop. || 29 Pr vyasanēsu nādarō || 30 Pr bhūpate || 33 ΨPPrM tatra for na ca ||

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2 bh viṣraplambhīnī; gloss in bh : parapurasāsaktā || 4 bhΨP °sam-yatim, PrMBh °samgatir; A with us. Read °samgatir; cp. Śār. A 266 || ΨP durapacārā, M durapavārā || ΨP samdhīcālekhēva, Pr samdhīvālekhēva || M °budvudābhīva bhāngurā, svabhā being supplied by the copyist in the next line || 8 Ψ rājyām, perhaps corr. to rājñām || 9 ΨPPr sahāmbhasair vāpadam || 12 Gloss in bh on vṛṣṇinām : yādava || 14 Pr param̄ trāyate for pari° || 16 M badhā || 17 vānyah is the spelling of our MSS. || 20 P naṣāḥ, the other MSS. with us || 22 bh na tu for nanu || 23 M om. tāḥ pramadāś || 24 Pr nāś ci for tāś ca || 27 After tantrap̄ ΨPPrM insert : kathā || 15 || 29 M śatresu (sic!) || 31 For the figure 3, which stands also in A, bh has only a flourish, adding: iti trīyaṇ ākhānakam̄ samāptam̄ || flourish || 3 ||; Pr 13 for

3 ; after 3, Ψ two flourishes, śrīḥ, and a third flourish; Pr one flourish and 603॥ After the stanza Bh : *tr̄tyam tan̄trayam samāptay* ॥ flourish ॥ śrī ॥ *sam̄vat* 1442 *varṣe śrī*. Then two groups of akṣaras completely smeared with ink by cop. ॥

BOOK IV.

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1 bhΦ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and *om namo vināyakāya* before the beginning ॥ **2** Φ *athadam* ॥ M *labdhapraṇāśanāmaca*°; Φ *labdhaprāṇāśam* ॥ **3** Bh *tkṛptam* for *prāptam* ॥ Φ *sūṃtunaiḥ* ॥ **5** Φ *pryacchamti* ॥ Bh *prāha* for *kathayati* ॥ **6** Φ *jambūnāmapādapaḥ* ॥ **7** Pr *athastāt*, Φ *adhāstā* ॥ Bh *karālamukho* ॥ **8** Bh *sakomala*° ॥ Bh *nyavīśat* ॥ **9** Bh *suḥṛt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhakṣaya* ॥ **11** Φ *saprāpte* ॥ P *nu*, Bh *tva* for *tu* ॥ **12** Φ *gotragecaraṇam* ॥ Φ *svādhyam* ॥ Pr *svādhyāya daśam* ॥ Bh *ca* for *vā* ॥ **13** Φ *cēvadevāmṛte* ॥ **14** Φ *dūrāyāntam* ॥ bh *pathah* *śrāntam* ॥ Φ *vaiśvadevātānum āgatam* ॥ **15** Φ *pūjaye* ॥ **16** BhΦ om. *anyac ca* ॥ Φ *atkhajito* ॥ ΨPPMΦ *yas tu* for *yasya* ॥ **17** Bh transp.: *vimukhās tasya pi*° ॥ Φ *sa* for *saha* ॥ PrΦ *daivateḥ* ॥ **18** Bh *evam muktvā* ॥ Φ *uktā* ॥ Φ *tasmaiḥ* ॥ Φ *taitam* for *tena* ॥ Bh *ciragoṣṭisukham* ॥ **19** M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo* 'pi' ॥ Bh *adhyāsta* ॥ BhΦ *eva* for *evam* ॥ Φ *to* for *tau* ॥ **20** Φ *jambūchāyāṇ* *brūtītau* ॥ Φ *makare* ॥ **21** Pr *sapatnyāḥ* ॥ Pr *tayā* 'nyamasminn, Bh *tayā anyasminn* ॥ Pr *ani* for *ahani* ॥ **22** ΨPPMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpnoti* ॥ **23** Φ *paramasuhud* ॥ Bh *prītipūrtham* ॥ M *phalāni* twice ॥ **24** Pr *vedr̄yāṇy* ॥ Bh *amṛtamaya-phalāni* ॥

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1 Φ *bhāryāyā*; Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ ΨPMΦ om. *me* ॥ **2** ΨPPM om. *bhadre* ॥ **3** Pr *pratipannam bhr̄tā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpāditum*, Pr *vyāpādayartu* ॥ **4** Φ *tyājāṇṭum* ॥ **5** Pr *prasūte* for the first *prasūyate* ॥ **6** Φ *saudaryād* ॥ P *bāṇḍhavān* ॥ **7** Bh *so 'vravit* ॥ Φ *kadāci* ॥ **8** Bh *tadanugatas*, bh *tadanurāgas* ॥ Bh *sakaladinam*, om. *api* and *tatra* ॥ Φ *mamayasi* ॥ **9** M *yayā* for *mayā* ॥ Φ *prāyau hutavahu*° ॥ Bh *protvasasī*. The Hamb. MSS. have the correct form *proechvasī* ॥ **10** Pr *ālaṇīvarso* ॥ Φ *dgadaye* for *hṛdaye* ॥ **11** M *tṇyā*, om. *svapa* ॥ Pr *purutāḥ*, Φ *pupurataḥ* ॥ Φ *uvācaḥ* ॥ **13** Φ *prāṇavallabhan* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* ॥ **14** Φ *tadvacam* ॥ **16** Pr *sēyam*, ΨP

saīvaṇī || M om. saīva sthitā || Φ kṛttimabhbāvaramyā || 17 Φ asmākāpm ||
 Bh tava for na ca || Bh ihāvakāśap, Φ ihāvakāśa || 18 Φ tasmā || Φ
 caranaraṇapātā° || 19 bh na te || 20 Ψ tasyā, the ā-stroke del. again
 by cop. putting a little stroke over it; P misunderstanding this, replaces
 the ā-stroke by danda || Pr hrdaye || 22 Pr niścīyan || ΨPPrM cintā-
 kulacittāḥ || 24 ΨPPrM ekāgrahas, in Pr corr. by cop. from ekāgrahas ||
 25 M vānarā yābhāṣ sodvegaṇ || 27 M om. na ca subhāṣitādi paṭhasi ||
 28 Pr ciravelayā || 29 P svasukhāp, M sumukhāp || Ψ tasya dvāra,
 svagrha being added in margin by corr. || Pr °darśanāpi || 30 bh pra-
 tyupakā at the end of the page, om. the following words and continuing
 rārthaṇ, l. 33 || M mṛtyupakāraṇ || ΨP karomi || 31 Pr core ||

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3 M °vāḍanāmā° || 7 yuṣmadīyāp add. in Ψ by corr. in marg. ||
 bhPr om. ca || 9 M asti saraṇlinapradetro 'smadgṛham || M om. n
 mama || 11 M ta for tava || Pr ḍāhāḥ || In Ψ, the dot at the beginning
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior
 horizontal line has such a dot—see our Tables in vol. xi—has melted
 together with the second horizontal line to the effect that the whole word
 looks like °āmuṣtite; P misreading or correcting this: °āpuṣtite || 13 bh
 mama prṣṭa° || Pr °salitvāt || 17 Pr makaraḥ prāha || 20 bhΨPPrMΦ
 tathāvā for tatravā; A Bh with us. In the Hamb. MSS., the two words are
 missing || M ma for mama || Φ susvāduḥrdayena vinā śnyayaḥrdayo 'trāṇītāḥ, &c.,
 l. 21 || ΨPPrM samānetavyaṇ || 22 Pr gene sā || 23 aham ca tvāṇ ca
 also A; Hamb. MSS.; aham tvāṇ svāśrayam [I adds am] eva janibū° || 24
 Pr nirvṛtya || ΨPPrM ḍāgamat || bh °prātāḥ for °śataḥ || ΨPPrM dirgha-
 dirghataracāmkramanena, M dirgharatacāmkramanāt || 28 Pr om. viśvaste at
 the beginning of a new line; P om. set of the second viśvaset || 29 P om.
 viśvā of viśvāsād || Pr nakṛṇtati || 31 ΨPM nivarttate, Pr nivarttante for
 uttiṣṭhati || 32 M g for dhig || 33 M om. n na ||

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2 In bh gloss on aśvatarī: ghesara || 3 ΨPPrM kiṁ mūḍhena mayāsyā
 (M transp. the sva of svabhīprayo with °sya of mayāsyā) || 4 ΨPPrM punar api
 kathaṇcid, M pu° a° cathaṇcid (or vathāṇvid), but in Ψ, there is a small hook
 before punar api over the line, and a rather imperceptible 2 over punar api,
 with a small vertical stroke at the right-hand end of pi over the line together
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,
 a correction to the reading of bhN. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) || 5 For *mitraḥasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhī-prāyo labdhaḥ tasyā na kīpcid* [H °t] *dhr̥dayena* [H hr°] *prayojanam asti*; h first sentence with HI (only with the blunder *laccāḥ*); then: *tad apy anavi tasyāpi hṛdayena prayojanam* || M *mayābhīprāyapari*° || 7 Pr *nūṇ* for *tvāṁ* || ΨPPrM *akumṭhotkāmṭhā* || Pr *duṣṭatā* for *duṣṭa* || 8 Pr *māham* || bh *gamisyzāmi* || After *āgamisyzāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanārā* || 11 M *dhiyadarśanasya* || 16 Pr °*gaṭā* for °*gaṭi*° || 19 M *yonopakṛtam*; Simpl. H with us, Ih *yenāpaktam* || M *sahitam* for *hasitam* || 20 *upakṛtya* also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between *kṛṣnasarpam* and *tatra*, l. 22 || 22 Pr *evam* for *enam* || 25 bhΨPM *ryathākāram*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pāḍalagnam karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenāvā* || 26 Pr *gacchā* || Pr *āhūyatavān* ||

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1 bh *priyadarśanēhōti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *uṣadhi*° || 11 Pr *vatsakāśam* || 16 Pr om. *gaṅgadatta āha* || 21 Pr *dgade* || M *taḍāgām*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā*° || M om. *surpa āha*; Pr ins. *sa* after *surpa* ||

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2 M *citam* or *vitam* for *hitam* || Pr *parināyet* for *pa°yat* || M *bṛ̥tīm* for *bṛ̥tīm* || 4 Pr *jalānpāñtaye* || M *ram* for *ramyatarām* || P *ramyatarakotaram*. This is a misreading of Ψ, which writes *ramyatarā* [new line] *kotaram*, see p. 1, 'Anusvāra' || 6 M *vāḥ* for *vrddhaḥ* || 9 M *prāṇeh pari*° || 10 Pr °*sukhopāyam* || Pr *ārabhyate* || M *budhyāḥ* || 11 Pr *ta* for *tam* || Pr *yady evam* twice || 13 ΨPPrM *sukhopāyena tvāṁ* || 14 Ψ 'smarījano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma *parijano* || ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *surpa āha*; P *srappa āha* || 21 Pr *śanaiḥ r̥bhakṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *sya* || bh om. *bhadra*; Hamb. MSS. have it ||

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1 M *ghaṭimārggena* || 4 Pr *svargiyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neṣedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vādavādavam || 16 M tuḥsaḥaḥ || 19 Pr ete deva for etad eva || Pr
svalpā || 23 ΨP vastrai || Pr yatra yatrō^o || PPr ^oviśyati || 24 M om.
s tu vṛtta ||

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1 bh bhakṣayitā || bh sutudatto; Hamb. MSS. Yamunadatto || 2 M
om. taḥ i tam dṛṣṭvā gaṅgada || tam also Hamb. MSS. || 3 bh tata
svapatnyā, ΨPPrM tatas tatpatnyd^o || 5 paritrāṁ also Hamb. MSS. || 8
Pr priyadarśanaktam || 11 M om. na tva || M ins. na before cintā || 12
Pr taddnyeṣām || 13 bh bhakṣyo, P abhakṣo || 14 M ekaṇ for evam ||
M bhavati || 16 bhAΨPM (not Pr) Bh pratikṣyamānas; Hamb. MSS. the
same mistake (H pratikṣyamānuḥs) || 17 Pr eva koṭaravāsināṁ, om. kūpe
'nya || 18 bh sāhājyaṇ || 19 M gaṅgadattasmākāśam || Pr jālāsaye
nama || 20 ΨPPr yad for yady; M yaddnye || In the upper margin of
fol. 147 b, which contains the text from yad, l. 20, to t sinhasya, p. 236, l. 18,
the glossator of bh gives the following śārdūlavikridita-stanza, without any
indication as to the place where it should be inserted: rāmo hemamṛgām na
vetti | naghuṣo yāne yunakti dvijān viprasyūva savatsadhenuharane yātā matiś
cārjune | dyūte bhrātryatusthayam ya mahiṣṭ dharmātmajo dattavān | prā-
yah satpuruṣop y anarthasamaye budhyā parityajyate | 1 || 21 bh om. atra;
M nāhaṇ tvayā vistum ūaknomi || 22 Pr tvā for tvāṁ || M bhavēti for
tvava, iti || 23 bh gaṅgadatta || 24 bhAΨPPr samīkṣyamānas, Bh
īkṣamānas ||

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1 M sīghragamyatām || 2 Pr samāgatyatām iti || 8 With this line,
N sets in again, misreading it as follows: patram patitam visarjayām āsa ||
After āsa, ΨPPrM insert: kathā || 2 || 9 Pr bhadro for tad bho || N gaṅga
iva datta || 10 bh āyāsyāmi, N āsyāmi for āyāsyāni || Pr naīta yudgate ||
N ins. va after me || 11 Pr prāyopraveśanam || 12 N gr̄ham for aham ||
bhNΨPPrMΦ dṛṣṭvā(')pāyo; Bh Hamb. MSS. and A with us. Simpl. h
om. this word || 13 bhNΨPPrM and Simpl. HI (not h) dṛṣṭvāpāyo; A
with us; Bh sa for dṛṣṭpāyo; P mūtaḥ for mṛtaḥ || 17 ΨP dhūsako, in
Ψ an almost imperceptible ra being added over the line above dhū (!) || N
sadānupāryo || 18 M om. hastinā saha || 19 bhNΨPPrΦ ca acalāt, M
ca acalatāt; ABh tasya ca acalanāt, but corr. by cop. of A to tasya ca abalanāt;
Simpl. MSS. HIh tasyācalanāt || 22 N tūp for calitum || Pr śruśrūṣām ||
24 M tat śrugālo || N 'nevēṣane || All our MSS. incl. ABh kiṇcit; Hamb.
MSS. kiṇcidgrāmam. See above, p. 31 ||

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1 Pr *samipavarttanam* || M *bhadāgote pravrāvākurāni kṛchrañ* || 2 ΨP
pravila° || Pr *tataś cānena* || 3 Pr *tvābhikita* || N *māsa* || 5 N
bhaginisuta || M ins. rā before *kim* || 6 ΨPPrM *atībhareṇa* || N *vāsa*° for
ghāsa° || N om. *na* || 7 Pr *bhakṣato* || N *śarirapuṣṭam* || 9 P *makāta*°,
 ΨP *sadr̄śaśappa*°, bhNΨPMΦ *prāgo*; Simpl. HI and Pr with us; ABh
 with us, but *śīṣpa*°; Simpl. h: *mavakataḥ*||*sadr̄śaśapaprāyo* || 11 Pr
bhavatām || 13 M *mām ivam vadā* || M *madbhūjapararakṣita* || N *tatṛdī*
 for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *ti* for *tisro* || N *rāsabho* ||
 17 Pr *ānayaḥ* || 18 Pr *śrīgālavanam* || 19 ΨPPr *lañbabakarṇyam uvāca*,
 om. *tam*; M om. *tam* and *ca* || 21 Pr *eṣām* for *ekām* || N *uktvā* || 22
 ΨP *sampatau*, Pr *sampatau* || 23 bhN *simhāntakam* || N *upāgataḥ* || 24
 M *kramātikaptāptam* || N *iti* for *api* ||

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1 P *mamyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM
 om. *iti* || 7 ΨPM *dṛṣṭvās tativrāmo* || 9 Pr *gaccheta* || 10 N *sajji-*
tavaikramena || Pr *emām* for *enām* || 12 N ins. *aham* before *atra* || 14
 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *carāṇa* || 17 Pr om. *tat* ||
 18 bh *vajropamatha*[*tha* corr. to *pra* by corr.]*ḥārād*; N *vajropamāṇḍya*[*dyā*
 del. again by cop.]*prārād* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasanā* ||
 20 N *icchatā* for *utthitā* || 21 N om. *tayā* || ΨPPrMΦ ins. 'pi after
naśyato || ΨP *hasta* || 23 Pr *prāyopraveśāna*° || 24 bhNΨPΦ transp.:
agnīm vā jalām, but cop. of Ψ deletes *vā* by two very small strokes. M
agnijalām vā; A *agnīm vā jalām vā*; PrBh and Simpl. HI with us (H *agni*);
 Simpl. h: *taddgnīm jalām vā pravīśāmi* || N *pravīśāmi* ||

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2 Pr transp.: *te strīhatyā*, adding *haṇ* || Pr om. *manmathaś ca kopam*
karisyati || ΨPM *prakopam* for *kopam* || 4 bhN *jayanīm* || In N, *sampā-*
danīm has been corr. by cop. to *sampādinīm*, which is the reading of
 bhΨPPr || 5 N *enām ya pravīḍvāya* || 6 Pr *taddoṣe* || bh *vinirhitya*,
 N *vihatyā* || P *nargrakṛtā* || 7 M *raktapañcikṛtvās ca* || M *kāś* for *kāpālikāś* ||
 10 bhN *daivad yah karoti* || 11 N *loka* || 13 ΨPPrM *prāgvatsajjīta*° ||
 17 N *prāha* for *āha* || 20 bhN *eṣōyam* for *evāyam* || Pr ins. *matya* after
āgatya || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus:
dṛṣṭvā sā [corr. to *sa* by cop.] *tvām bha*° || 24 bhN *ca* for *yah* ||

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3 Ψ *ndhalanbabakarṇo*; PPrM *ndham*, om. *api* || After *iti*, ΨPPrM ins.
kathā 3 || 4 bhN *yudhiṣṭhireṇa ca* || Pr om. *satyava* || N *vināśitāḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṃḍakarparasyo*^o || Pr *dhāvataḥ paṭaḥ* || 11 M *ś for tataś* || ΨP *paṭo*, PrM *paṭṭo* for *taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr *lākārakarpara*^o || 18 N *paśyāmiti te* || 21 bhNAΨPPrMBh and Simpl. HIh *prakalpa*^o || M *gaje* || N *samnayamāneśu* || M om. *vājiṣu* || 22 Pr om. *te* ||

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2 M *ma vāyam* for *na cāyam* || 3 N *karparōyam* for *karparaprahāro yam* || 4 N *kalaśatām* for *karālatām* || M *vānviti* for *vāñcito* || 5 ΨPM *gam* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evaṇ* for *mārvam* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakah* || 11 ΨPr transp.: *katham etat* || *kulālā āha* || P *katham etat* || *kulālā āha rājā ka*; M *kathas etat kulālā āha rājā ka* || 13 Pr *siṃhāṇi siṃhamithunam* || 14 M *putradvayīm* || ΨPPrM om. *nityam* || N¹ *mṛgādī* || 15 Pr *siṃhā* || N¹ om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvāt* || N *śṛgālāḥ sīsuḥ* || 18 N *kṛtānukampaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi*^o || 22 ΨPPrM *bālaś* ||

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1 M *°bale* || bh *prakarttavyam* || In Pr *karkhicit* corr. by cop. from *kaegacit* || 3 N ins. a second *enam* before *pathyam* || bh *amyam*, N *abhyam*, ΨPPr *anyam* for *anyat*, Bh with us || 5 Pr om. *aham* || 7 N *karttavyam* for *kṛtyam syāt* || 9 P *tasmāt samāyam* || N *trytive* [e del. by cop.] *putro* || 11 Pr *śīēval* || ΨPPr *ekāhāravihārū*, M *ekāhāś rā;* see above, p. 31 || 13 In bh *saṃjāgātāḥ* has been corrected by the copyist himself from *saṃjagāma* || 15 N *°kulaśasatrū* || M *tat tat ta na gamītavyam* || PN om. *tat* || 16 N *dhāvitāḥ* || N *jyeṣṭebāṇḍhavabhagnān* || 19 ΨP *jārīte* || N *bhamgati-vāpnugāt* || 20 ΨPPrM om. *tatā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭu-prācchaceṣṭitem* || 24 N *ūcuḥ* ||

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2 ΨP *tāṇmralocanas* || 3 Pr *siṃhā ekāṇte* || N *puruṣam* || ΨP *pradydhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam* for *mārvam* || 5 N *māṁtrvanena* for *sāñhavacanena* || N *prabhūtatarakopā[pa] deleted by cop.]stāviṣṭas* || 6 N *vidyābhyaśakailāṣena* || 7 N *yenaitā* || N *upaharasyatāt mayā āvayam etau vyāpādamiyau* || 8 Pr om. *tasya* || N *icchaṇti* || 9 Pr *śūrobhi kṛ*^o || Pr *daśāṇiyo* || N *putrakah* || 10 Pr *kulena smi*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *saṃutpanno* for *tvam u*^o || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for

etāu || N satputrau || M om. matputrau || Pr śīśu tvām || 13 N nānā-
rutyam for tāvad drutataram || N svajātīnā || 14 N nihito || 15 PM
(not ΨPr!) bhitamanāḥ || N śanaiḥ r [misreading of 2] for śā° śā° || 18
N gutataram for drutataram || 20 After ādi, ΨPPrM insert 56 kathā u 5 || 11
21 N svigorthe || M anu, om. ḍhātum || M ins. nā before na hi || 23
bhN svakule || 24 Pr sa mā tya° || M na for narah || 25 For katham
etāt, M katha tathā hi metad ||

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2 In Ψ, the words *tasya ca*, &c. to *brāhmaṇāḥ*, l. 4 incl. written in marg. by cop. || 3 Pr sōpi || bhM kuṭumbena || Pr kalahamāno for *ka° a°*; M ha for *kalaham* || 5 bhΨPM svakūṭumbam; NBhPr with us; A has a gap here || 6 N mahāgr̄hīmadhye || 7 M mā for mām || M bādhyate || N kāpy for kvāpy || 8 M ins. sahitvā after gr̄hītvā || 9 N ākāśavācām || 10 In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly insert athā tau jalap pītvā, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over a at the beginning, two over tvā at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes || 12 M vartām for dattām || bhNΨPPrM tāvatsamam; A with us. In Bh all the text is missing from tathā hi, l. 10, to titvāt, p. 260, l. 2, both exclusive || 13 After brāhmaṇī, Ψ tat śrutvā vrāhmaṇena śucibhūya tisphir vācābhīḥ svajivita, ta being unfinished. These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation || N om. ca sā, M om. sā || N jalap tau || 14 N cā nakṣigitvā || 15 ΨP puppavāṭikām || N brāhmaṇo twice || 17 ΨP puppavāṭikāyām || 18 N pungur, M paramgur || M khetayāmāto, N kheyamāno || 19 bhN °ñābhīhi-tayā || 20 Pr ya for yadi || N tat sama saktō || M satkāya for saktā || Pr pañgur 'abratvā t kīm || 21 Pr om. sōbravīt || 23 N sunānāntaram || N sōbravīt ||

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4 Pr sōbravīt || ΨP tadaśāsyāpi || 6 Between yādā and grāmāntaram, N inserts the text from *ripanirmalayaśāḥ* (!), p. 246, l. 17, to bhāryā (incl.), p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō'bravīt || N parā° for petā° || 10 M om. tena || 11 Query: "viśrānto? This is Pr's reading. But all our other MSS. "viśrāntau || 13 Pr nare || bhNΨPPr śukla°, corrected by glossator of bh to our reading; M mukla°; A with us; Pr "cauryāra" || 15 M t for yāvat || 17 Pr sō'bravīt || 18 N mama for mamaṇīṣa || N ryādhibodhito || Pr mahyā for mayā || 20 Pr bhartā || 24 Pr rājño || Pr om. rājan and the following words to rājābravīt (excl. p. 246, 8) || N noyām for ayan [read eṣyām] ||

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1 bhNP (!) *rājāpi* || A *satkām* || **3** ΨPPrM insert a second *yat* before *kīpcīd* || A *satkām* || M *kīpcī va*(or *ca)hitam* || **5** N *prāha* || bh *triśādikām*, corrected by the glossator to *trśādikām*, which is the reading of N || ΨPPr *ca* for *tava* || **10** After *ādi*, ΨPPrM ins. *kathā* || **6** || **11** P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakām* || **12** N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || **14** ΨPPrM *makara āla*, N *makara prāha* || **16** N *nareṇdra*^o, om. 'neka' || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || **18** N in the first place *prthivyām* || M *'tatvasacivo* || **19** N ins. *na* before *jāyā* in the first place || **20** M *prasādati* || **21** N *tusyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nisitañ* for *niśicitañ* || **22** M *manḍayitvā* || **23** N in the second place *prasādābhībhavāmi* ||

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1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || **3** Pr *sō'bravit* || Gloss in bh on *khaliṇam*: *thoḍānucokadu* || **4** N *tām* for *tvām* || M *dhāvita heṣase*, om. *s tu yady aśvavad* || **6** bhNP *rājñā*; APr with us || **7** bhNP *vararuci* || N *apiparrani* || **8** ΨPPrM *na kīm kuryān na kīm dadyād iti* || **7** *kathā* || || **9** P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśāḥ*, which is the reading of N || Ψ *taṇidbhētena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīṇitena*, M *tin̄itena* || **10** N *savāgdoṣenāvā*, ΨPPrM *vāgdoṣenāvā*, om. *eva* || **12** N *bādhyāntे* || **13** ΨPPrM om. *tathā ca* || NΨPPrM *rakṣamāṇo*; bhA with us || **18** bh *gardabhaiko*, N *gadāñbheko*, corr. to *gardabhaiko*, ΨP *garḍabhaiko*; APr *garḍabha eko* || M *prāsābhāvāta* || **21** ΨPPr *rāśabham pratichādyā*, M *rāśabha pra^o* || N *yavṛkṣesuṣrājāmi*, M *yavakṣetrapālā*, om. *treṣūṣrājāmī te ca kse* || **22** Pr *tathā 'muṣite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPPrM *'prahārasamūhāir* || **7** ΨPPrM *rakṣamāṇo* || After *iti*, ΨPPrM ins. *kathā* || **8** || **8** bh *bhāryā 'naśane u^o*, N *bhāryā 'naśa u^o*, ΨPPrM *bhāryā 'naśanena u^o*, A *bhāryā anaśane u^o* || **9** N om. *me* || **10** ΨP *cāpriya^o*, M *vā priya^o* || **11** M *nyham* || **12** Ψ *vaiśvānarāṇ pra^o*, P *vaiścānarāṇ pra^o* || **14** bhNAΨPPrM *evāśid*; but 'd *yat* is evidently a misreading of 'r *yyat*; Simpl. H *evāśih*, I *evāśih*; but h *aiva āśit* || M *strīvaśāḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *dha* ||

- 16** Pr *kalahapriyāḥ*, corr. by cop. to *kalakah priyāḥ* || **19** N om. *ya* ||
20 M om. *yaj jihvāyāṁ* || M d for *tad* || **22** bh *daurātsyeneha*, Pr *daurātmenēha*, ΦNP *daurāsyeneha*, in Ψ [°]*ha* corr. by cop. from [°]*hi*; M *daurātmainehi*; A and Simpl. HI with us; Simpl. h *daurātmyainaśva* || **23** Pr *iyan*, ΦPM *iva* for *api* || **24** bhN *rūkṣāyā* || **25** N *nirāsāyā* *rasve henasāṁ bālo bā*, M *nirāsāyā rasaṇ bālikāyāṁ vi* || N *bālikāyā vikalpet* || **26** N *makaram* || Pr *astetat* || N *māmānarthaṁ me dvacaya sanjātaṇ*; M *māmā-nartha* || **27** M *'paramitrena* || M *athavā pahatānāṁ*, &c., l. 28 || **29** N *īdṛṣṇu* || M *na vā* for *tava* || **30** M *varṭtā* for *bhartā* || Pr om. *ca*; Ψ *bhartārō*, with *ca* added over the line by cop., without deleting *ro*; P *bhartārō*, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *pāyatī* || **31** N *vānarāḥ prāḥ* || *sōvratī* supplied by cop. of Ψ in marg. ||

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- 2** N ΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikalāryā*, [°]*lā* being a misreading of Ψ's *bā*, which looks somewhat similar to *lā*, as the left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I, no. 4, 5 c || N om. all between [°]*cittā* and *pahārakena*, l. 5 || ΨP *nna* || **3** Pr *gr̥ha* || **6** ΨP *tvāddarśanena* || bhN *'dakṣināṁ* || **7** Pr *dy* for *gady* || **9** M ins. *ta* before *tat* || N om. *ādāya* || **12** M *jñātvā* for *gatvā* || **13** Pr *svagṛ̥ha*, N *saṃgr̥ham* for *svagṛ̥haṇ* || **14** N *saṃvattam* || M *ttam* for *vittam* || **15** Pr *dakṣinā* || **16** ΨP *sapramoda*, PrM *sapramodas* || M om. *yojana* || **17** After *ryātīte*, P ins. *te* || N om. *dhūrta*, writing *ś* *cintayāṁ āśa* || **18** N *prātavataḥ* || **19** Pr om. *asyā vittam* || **21** Ψ *breye* for *priye* || Pr *madānadi* || **22** N *pare* ||

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- 1** Pr om. all between *ādāya* and *gēna*, l. 2 || **2** M *'nācchādavastram* || N *janamadhye* || **4** Pr *'viṣaya* || **5** Pr *'haste yu* || **6** N *upavīga* || N *kāca* || N *śr̥ngālikā* || **7** M *tatra jagāma*, then (repeating the sentence) *tatrājagāma* || N om. *ca* after *āgatya* || N *pākyā* || **9** N om. *mātseyam*; ΨPPr *mātseyapīḍam*, M *mātseyapīḍa* for *mātseyam* || bhN *avāptare* || **13** Pr *abhihitayā* || **14** N *gr̥ghrendpaktam* || **15** bhNΨPM *tu* for *nu*, Pr *tu* or *nu*; A *kiṇmu* || **16** M om. *tac chrutvā śr̥gāli* || bhN *'bhraṣṭām* for *'paribhraṣṭām*; A with ΨPM || **17** Ψ *sopahāsam u āha* || **19** ΨP *narttā* for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || || **20** N *anye*; Pr *punarātunena* for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered with gamboge, and an imperceptible mark referring to the upper margin, where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr *nivesitam* || **21** N *tataḥ śrutvā* || N *atiduḥkhitomanas* || **22** Pr

niḥśārayatum || bhN daivahamta kathaṁ, PrM only daivahamta, ΨP daivaḥamta,
A with us. Simpl. MSS. HI aho paśya me vidher vighātaṁ (I °dyā° for
°ghā°). This passage is missing in h || 23 M om. cāmitra || 24
N prūptam || bh atyāpi, N anyāpi ||

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3 N om. iti || bhN transpose: karomi kim || Pr ha for saha || Pr has
the sentence kim vā, &c. twice || 4 After uktam ca Pr ins. yataḥ || 5
Pr dr̄ṣṭvā for pr̄ṣṭvā (but yaḥ) || Pr pr̄ṣṭavān, N pr̄ṣṭavān for praṣṭavān ||
6 bhN sa for na || ΨPPr vighnānaḥ || 7 M vitye for vicintya || N kam api
for kapim || 12 M yādr̄ṣye, om. tādr̄ṣe || 13 P (not Ψ) sugṛhi || ΨPPr
nigṛhi° || M sugṛhikytā, om. nigṛhi || 16 Pr kaśminści rāṇye || N prati-
vasati sma || 17 M a for atha || PrM °karaka° || 18 N vr̄kṣam for
vr̄kṣamūlam || 20 bhNΨPPrM caṭakayā; A with us. Of the Hamb. MSS.
H has caṭikbāca, I caṭakbāca || 21 N dr̄ṣyatē || 23 N acīntyat ||
M ato for aho || N ātmasampruṣṭo || 24 Pr eṣā, om. piḥ || bhNΨPPrM and
Hamb. MSS. °caṭakd°; A kṣudracanḍradikā ātmānaḥ || 26 M tiṭṭibhya ||
bhNΨPPr bhamgabhyād iva, M bhaṁ° diva; Simpl. HI bhamgabhyād bharvaḥ,
Simpl. h bhamgabhyād bhuvaḥ; A with us ||

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1 M ciṇtya, om. vi || 2 Pr śūcīmukhi, ΨPM śūcīmukhi || bhN durā-
cāri || M rāṇḍitamānini, om. nde paḥ || 3 M tūṣṇi || N bhutvā for bhava ||
In the Hamb. MSS., this line runs thus: asamartha gr̄ham [H graham] karttum
samartho gr̄habhamjane. This is also the reading of A, which has only
gr̄hārambhe for gr̄° karttum || 4 bhN sā twice || N om. punar || N āśraga-
karno° || 5 Pr vr̄kṣam || 7 Pr dātavyam, M vāta for dātarya || After
iti, Pr kathā || 18 || ΨP: kathā 15 || 15 in Ψ corr. to 10 by two little
strokes, but the correction is not clear and is liable to be mistaken for
a 10 corr. to 15; M kathā 10 || 8 Pr pūrvam for pūrvasneham || 9 M
sasamudre || 11 Pr śru for chṛutvā || bh āḥa || 16 Pr upakāreṣu ||
ΨPPr sādhu || Ψ tve for sādhutve, but sādhu supplied by cop. in margin ||
17 Pr icyatē || 21 M navam for nīcam || M sanabaktiparākrami || 22
N prāha || 25 N samāditaḥ || 26 Pr bhettu śaknoti || 27 M om.
pariṣhraman kaścit ||

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2 Ψ samyojitatarakamalaḥ supplied in marg. by cop. || 3 Pr lāguḍi,
om. the following akṣaras to kadāci (excl.), l. 5 || P tvadarghe || 6 Pr
°kr̄tam || 8 AΨPPrM dr̄ṣṭvā 'sau || 9 M vitalyat for vyacintyat || 10
N enam epavāhayisyāmi || 12 N mayanna for na yatra || ΨPM ea for vā ||

13 N Pr so for 'sau' || **14** N vadhyete || **15** bhAΨPPr *apñasthend'* (Pr °virudhyena), N *atasthend'* || **16** Pr *sampr̄apta* || **17** bh *tadabhimukho mugatvā*, mu being struck out by copyist || M ma for *māma* || **19** M eva for *ca* || **20** ΨPPrM ins. ca after *tena* || M om. *kascid iha* || **22** bh NΨPPrM *sūnye*, A *sūnye* || **23** NΨPPrM *küpito* || **24** Ψ *santrastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *santrastam* for *santrastas tam* ||

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1 Pr *prañadakṣanām* || **2** M *nākhyeyāty avam* || **4** N *prāha* for *prāpa* || **5** P *gajacarmmābhedaṇ* || **7** M *kathāṃ babhuksita*, om. ca || **9** Pr *samayābhāyato 'tithim*; the words *samayād'* (or *sa mayād'*) form the 2nd or 4th pāda of a śloka. A *samayād'*; Hamb. MSS. *aparam bubhuksitas* (H °tāḥ) *trāṇ samayātō* (I *samāgato*) *bhyāgatotithih* || **10** bh *taddriṣṭo*, N *tadāviṣṭe* I, M *tadodīṣṭo* || **12** bhN *tryptih* || Ψ a deleted ga before *kṛtvā* || Pr *kṛtvādībhutaṇ vrajaḥ* || ΨP *vrajaḥ* || **13** Pr *dy* for *yady* || **14** N *paśyet* || **16** bhΨPPrM *bho 'dhīra*; N *bho dhīra*, A with us || Pr *'payān-syāmi*, N *yāsyāmi* || **17** Pr *tasyāgamanā* || **20** ΨPPrM *nastāḥ*, M *nasta* || **22** N *śṛngālaḥ* || **23** P *jātarākramam* || ΨPPrM *ityādi*, om. *ślokam* || Pr *paṭhat*, N *apaṭhat* ||

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1 N *tadābhi°* || Pr *svadampatrābhihs ta vi°* || **2** Pr *bubbujam* || **3** P *svajātīyam* || **4** After *avāpyasi*, ΨPPrM ins. *kathā* 11 || **6** Pr *cālpan* for *cāpalyan* || Pr *jñātino* || **7** ΨPPrM *cārtat* for *ca* || Pr *yutāḥ* || **8** ΨPPrM *subhakṣāni* || **9** M *videśa* || Pr *svajār yād viruddhyati*, Ψ *viruddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as the e-stroke looks like a virāma belonging to the preceding line: *viruddhati* || **10** N *makara prāha* || Pr *vānara āha* || **13** NM *cirakālāṇ du°* || ΨPrM *annābhāvāt*, P *annābhāvan*, om. ca || Pr *nikulam̄tāṇ* || **15** N *etyā°* for *anya°* || ΨPPrM *kasyacid* || **16** M *pra* for *pravīṣya* || **17** Pr *tadghā-rnnishkrāmann*, om. *bahi* || **18** N *viyate* for *vidāryate* || **19** Ψ *vinītiṇam*, PPrM *cintitāṇ* || **22** Pr *‘rāyāta* || **23** Pr om. *ka āhārah* || **24** *deśasya tu all our MSS. incl. A Simpl. H- and σ- class: deśasya viṣaye* || ΨPPrM *subhakṣāṇi* || **25** After *ādi*, ΨPPrM ins. *kathā* 12 ||

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2 M *svagṛhaviṣṭena ātmatāyinā* || **3** Pr *labdhā* || **6** M *upanatatrṇam* || **7** M *caturthatrṇam* || ΨPPrM *tasyāyam* || Ψ *ādyāślokaḥ*, but a small visarga put over *dya* by cop.; PrM *ādyāḥ ślokāḥ* || **8** P *nu* for *tu* || N om. *yo* || **9** N *sa* twice || Pr *varṇyato* || bhP om. 4 after the stanza. In its place

they have a flourish. A ॥ 4 ॥ 154 ॥ After 4, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *pampākhyānake*) *caturthaṁ ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double *dandas*, N between *dandas* ॥

BOOK V.

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1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ 4 over the line between *ādya* and *ślokāḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 Ψ PPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *°vasati* ॥ *°mokṣāni* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmmāni* (h corrupted: *tatrārthadharmācakāmakarmmāni*). Read with A and Hamb. MSS.? ॥ After *samjātāḥ*, M ins.: *tataś ca visamjātāḥ*, continuing with the correct reading *tataś ca vibhavakṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittahinasya*, M *vihiṇasya* for *vittavihinasya* ॥ 13 M om. *yadā* ॥ 15 bh *kuṭumba°*, M *kuṭum[or t̄]ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavanatai* twice ॥ M *°vastrandhanacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *viciṇṭayat* ॥ Pr *ujjāsi* ॥ 23 Pr *niściyam* ॥ 24 M *pasanidhiḥ* ॥ Pr *°rūpā°* ॥

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1 P *tāvad* for *tava* ॥ Ψ PPrM *sameṣyāmi* ॥ Ψ PPrM transp. *hamtavyo la°* ॥ 2 Ψ P *'kṣamayo* for *'kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°* *'kṣa°*. Cp. M's reading, l. 4 ॥ 3 N Pr *sambuddhāḥ* ॥ N *satvam* for *sa tam* ॥ 4 N om. *vā* ॥ M *nūnaŋ mithāne kṣayo* [cp. l. 2] *na bhāvyam* ॥ 6 N *sakoṣena* ॥ 7 Ψ PPr *kāmārthenātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jihita* ॥ 8 M *bhadrāryāyāḥ* for *tadbhā°* ॥ 10 N *°danitenā* ॥ Ψ PPrM ins. *ca* after *'pi* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kampcanamayā* ॥ 15 Pr *prabhūn a°* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā° a° ga°* ॥ N *avaniṇ* ॥ 21 N (not bh!) Ψ PPr *°noparāyitam*, M *māse 'noparāvi[or ci]tam*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karau* ॥ 24 Pr *kṣititanīhitajānuvaraṇo*, bhN *kṣitinihitā°*, om. *tala* (N *°nihatā*[corr. by cop. to *'ta°*] *jānuvaraṇo*) ॥ 25 N *°nigrakahalabha°* for *°bhigrahalaabha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 20), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharana* || 30 N *bhagavap na vedmī* || M *bhavata*, corr. to *taḥ*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bhavatam* || 31 bhN *pragñikṛtyāni* || 32 M *pu° ca lekhanām ca vi°* || N *prattam* || P *asti*, M *āgaste* for *āste* ||

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2 N *bha* for *'pi* || N *krameṇātva* || N *'lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā patrapa kotukam* || 7 Pr om. *'pi* before *grha°* || Pr *praviveśya* || P om. *'pi tā after te* || 8 N *upāgatāḥ* || bhA ΨPPr *pūtkartum*, N *pūrvam karttum*, M *pūrkkartum* || 9 M *purakotakāṭapālapuruṣair* || ΨPPrM *nagarasya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipanākā* || Pr *dṛṣṭas* for *prṣṭas* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *dṛḍhabandhanābaddhoddhataśeṣai kṣipanākaiḥ* || 13 bh *'kṣipanākaiḥ*, corr. to our reading by corr. || N *bhitāḥ* for *nītāḥ* || N om. *kāraṇākaiḥ* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. *'bhadrākāraṇā* || M *maṇ* for *ca* || M here *māṇibhadraḥ* || 17 bhN *kṣipanāko* || ΨPPr *sarvakṣapanavṛttāntaḥ* || 18 N jumps from the first *abhihitām* to the second *abhihitām* (l. 20); om. one of them and all between them || 19 M *duṣṭātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutām*; bhN *kuśratām* for *kuśrutām*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtam*, ΨPPr ins. *kathā* || 1 || 11, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stuṣuve* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātitvāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *aputro* || 6 Pr *śisyāyām* || Bh *dolanasthitām* for *śayyā° su°* || Bh *kumbham ādāya jalārthīnī pa°* || 7 M *utaucā* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *sūnyam muktvā* for *sūnyikṛtya* || Bh *'pi svayam sūnīn*(*sū* corr. from *śra*, or vice versa) *kṛtya grhaṇa kva°* || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātrvadhaśamkito* *'ṇta* || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *cakṣepa* || 15 PrBh *mudito* for *pramudito* || N *vṛyāpāra°*, Bh *evapāra°* || 16 Bh ins. *taṁ* after *mātāpi*, omitting *taṁ* before *āgacchantam* || Pr *rudhirāklinna°* || Pr *api°*, Bh *sa°* for *ati°* || 18 Bh *niḥśamkītacittā* || M *kopidevīmr̥ṣya* || In bh gloss on *avimr̥ṣya*: *avicāryya* || Bh *jalapūrṇam kumbhaṇ niśickeṣa* || 19 Bh *kumbhāvāpātā* || MBh om. *taṁ* || 20 Bh *yāvad gr̥hamadhyam pravīśati* || 21 MSS. *sā upa°* || M *sā upakārakaḥ pu°* || 22 Bh *'putrasyāvimr̥ṣyakṛta°* ||

M om. °*kṛta*° || Bh °*sokena duḥkhitahṛdayā ā*° || Bh °*vakṣasthalatāḍanam* ||
23 Bh *aptare* for *avasare* || **24** bhAΨPPrMBh °*nīśrāvakaḥ*; N °*nirvā-*
pakaṇ for °*nīśrāvakaḥ* (Hamb. MSS. *nirvāpakaḥ*) || Bh transp. *paśyati* | *tāvat* ||

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2 Pr *vacanas*, Bh *vacanam* || **3** Bh °*mṛtyuphalaṁ* || Bh *bhavaty evāti*° ||
 ΨPPr *atilobhātmānaṁ* (Pr °*tma*° for °*tmā*°) *lobhāṇḍhānāṁ* || **4** After °*lobhā-*
dhānāṁ, Bh ins. *dvīṭyā kathā* || ΨPrM *yataḥ* for *yathā* || **6** Bh *atilobhā-*
vibhūtasya || **9** ΨPPrM ins. *hi* after *iha* || M *param* for *parasparam* ||
10 Bh *cakruḥ* || **11** N *daridratābhāvaḥ* || M adds *yataḥ* after *uktam* ca ||
12 Pr *sadbodhavā* || **14** Pr *bhajati* || Bh *mitrāṇy api* || **15** Bh °*vika-*
māṇ || P *narānarāṇ* for *narāṇ* || **18** M *cāgnī* for *vāgnī* || **20** M *kalāeṇ*
 for *kalākalāpaṇ* || **21** Pr *prāpnotty amarbyo*; Bh *prāpnoti mṛtyo* (Bh con-
 tinuing 'tra) || **22** N om. *maraṇam* ||

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1 Bh *kṣam* (om. *na*) || bhNPr *dāridra°* || **2** N *noce* for *seve* || Bh
tvadrīhām || **3** N *yady* for *ity* || bh *ghanavarjitenā* || **4** Pr *dāridrāṇ* ||
 Pr *jñātvaivā*; Bh *jñātā sa* || M *sthitaṁ* || **5** bh *sarvathāmrthājane*, corr.
 to our reading by corr.; N *sarvathā Jane* || Pr *yānitavyaṁ* || **7** M *prasā-*
dayet || **8** Pr *sarvārthaḥ* for *sa cārthaḥ* || Bh *upāyaḥ syāt* || **9** Bh
 transp.: *kṛpi° nṛpa°* || N *nṛpasevayā* || ΨPPrM *nṛpasevāyāṁ* || ΨPPr
kṛṣikarmmaṇāṁ || M *vidyārthārjanena* || **10** Bh om. *madhye* || **13** Pr
grru° for *guru°* || Bh °*ttyātīviṣa*, then blank for one akṣara and a not
 finished *sa* (for *mā*) || **14** N *usīḍam* || P *paragatā°* || **15** Bh *sulabham*
 for *ca śūḍham* || **16** N *saptāvīdā* || Bh *bhavati* for *syāt* || **17** N °*māṇā* ||
 Pr *nipekṣa°* for *nikṣepa°* || **18** PrBh °*bhāṇḍā* || **20** M *pūrṇā*, om.
pūrṇe || M om. all between °*vañcanam* and *svabhā* next line || **21** Bh
 °*siddham* for °*rūpaṇ* || N *kiṭānāṁ* || **23** N *stauti* || **24** Bh *priyatāṇ*,
 ΨPPr *mriyate*, M *mreyate*; Pr adds *ta* || M 4th *pāda*: *tadāśyāṇupayā°* || Pr
tutyaṇam ||

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1 NBh *tathā ca* || **2** bhN °*nīyuktāḥ* || **4** N *aparam ca* || Bh puts
aparam (Bh °*rap*) and the following stanza after the prose, l. 7 || **5** Pr
gāṅgāṇḍhikāṇ || Bh *gāṇḍhika* || Bh °*nādiḥhiḥ* || **6** M *grhyati* || N *yudai-*
kēna || **7** NM *deśāntarāṇ bhā*° || ΨPPrM ins. *ca* after °*nayanam* || Bh
deśāntarabhāṇḍānayanam arthavatām eva || *aparam*, &c., stanza 24. Then:
tathā ca and stanza 25 || **9** N *nīdhnaṇti*, M *nībadheti* || M *mahāgajā*, ΨPPr
mahāgajāḥ || **10** M only *kṛyakovidā*, corr. by later hand to °*dāḥ* || **11**

Bh *udyatā* || N *lokai*, ΨPPrM *lokā* || M *dūradeśāñ gatā* || 12 Bh om.
kim ca || 14 Bh *prabhītāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh
 om. the first *ca* || 16 M *jyā*, om. *paritya* || 17 N om. this and the
 following line || M *pumca*[or *va*] *ti* || 19 Pr *avīṣṭā* || 20 bhN *cittā*
 for *vittā* || M *anyane* || 21 Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M
siptājale || 22 Bh *śrimahākālāṁ bhagavantam prā*° || 23 Bh *bhrivāṇam-*
danāmā || M *mayogīdrāḥ* for *nāma yogīdrāḥ* || 24 Bh *tena* for *tenālva* ||
 N *maṭhāyanam*, M *paṭhāyatanaṁ* || Bh *gatāḥ* ||

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1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas*
tair || M *vayaṁ siddhayāvikanūnra yāsyamo tra dhanatṛptir myutyar vā bhavi-*
syabhi || Bh *sikra*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ*
 after *ca* || 5 Pr *nasasāḥ* || P *pālato* || Pr *jalām iti*, N *jajlāni* for *jalām*
eti || 6 P *aciṇṭya* || ΨP *dalavān* for *balavān* || bhNPM *na tu*, Ψ dis-
 tinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N
 °*kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣasya* || 9 BhHI
api for *iti* || Pr *sosyadādṛṣṭākhyāḥ* || 11 Bh *adatvāt* || M *kleśasyāṅga datvā*
sukhāni neha la° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr
bahubhir || 13 Bh transp. *kaścid asmākam* || Bh *dravyārjanopāyō* || M
vivarapradeśāḥ || 14 ΨP °*māṁsaṁ vi*°, N *māhāmāsavikrayaṁ* || BhHI
 °*prabhrtināñ* for °*tir vā* (HI with the blunder °*vikrayi*°, and H °*pāñ*° for °*māñ*°) ||
 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyudutā*°, A *cātātyudbhuta*°; Hamb.
 MSS. with us || N *śrūyate* || Pr *vānisā*°, P *vātisā*° || ΨPPrM Bh om. *yataḥ*
 after *ca* || 16 ΨP *mahatān* || 17 Bh *kva vā* for *rie* || N *yāḥ* for *anyāḥ* ||
 N *kopi* for *ko* || M *pibhartti* || 18 Bh *śisyayogyaṭāñ* || ΨPPrM *siddhi-*
vartti° (but the reading of bhN is confirmed by Hamb. MSS. and all our
 MSS. below, p. 266, l. 7, and p. 266, l. 11), M °*vatuṣṭāñ* || 19 N *pratyeka-*
pratyeka parayām āsa || Bh °*dīgvībhāge*, M °*calettaradikāmgbhāge* || 20 M
nāsaṇḍidhiṇ for *tene*° || Bh *niscitāñ* for *asāṇḍigdham* || 21 Bh om. *tatas* ||
 bhN *agnenataya* || M *pītā*, Bh *pāpāta* || 22 M ins. *na* before *khanati* ||
 Pr *tābhramayi* || 23 N *gacchatāñ* || Bh *yathēṣṭāñ* || Bh *anye*, om. *atha* ||
 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins.
tvadīyañ before *dāridryāñ* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vāñṭo* (*bha* add. over the line, app.
 by cop.) *'grato nūḍham āgacchāmi* || 3 ΨBh *tāmram*, P *tāgmram* || N
prathamemo nīvṛttaḥ || 5 Bh *aputat* || Pr *tāvāt* || 6 Bh *rejata*° for
rūpya° || Bh *prakṛṣṭa* (!) for *praharṣitaḥ* || Bh *yathēṣṭāñ* || 7 Bh *raupyām* ||

Bh nágrato || **8** NΨPPrM (not bh) om. agre rúpyamayī bhūmih; Bh iha
raupyamayī ca, om. bhūmih || Bh agrato hemamayī || **9** ΨPPr bhavisyatī ||
Bh om. na || Bh tava for tathā || NBh dāridra° for dāridrya° || **10** Bh
na bhavisyati || M nāhagamicchāmi || **11** M rūpaṇ, Bh raupyam || **12**
NBh om. atha || M om. all between api and yāvat, l. 13 || Bh nipatitā ||
13 Bh svarṇamayī || Bh hr̄sto || **14** N gacchatām for grhyatām || Bh
svarṇamayathecchām; Ψ first yacchechchām, writing afterwards dy on the first
cch; M yadye for yathecchām || **15** Bh sa āha || Bh mūrṣa || **16** Bh
prathamaṇ for prāk || Bh raupyam || Bh om. prāptam || **17** M gacchāva ||
18 Bh anena prabhūtenāpi || **19** bhN aham avasthitas, Bh atrāḥam sthito ||
M thām, Bh bhavantām for tvām || **20** M ekāyriye for ekāki || **21** M om.
all between bābhṛā and mastā°, l. 22 || **22** ΨPPrBh bhraman stha°; read
with Ψ || N bhramaccakram, P paribhraman nakram. Read paribhramaccaca-
kram || **23** Bh eka paśyat || ΨPPrM uvāca for avocat || Bh ko for bhoḥ ||

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1 Pr bhagavān || Bh om. śirasi; Pr sarasi || **2** Bh kutrāpi || Bh yataḥ
pi pāsākulo smi, om. iti || **3** ΨPPr evas for eva || Bh vrāhmanamastakam
āruroha || Pr samāruseha || **5** N prāha || Bh mādpy etat ittham eva
śiras || **6** ΨPPr avatarisyatī || Bh om. me || bh devatā for vedanā,
with a virāma over de—see vol. xi, Table I, no. 5, 4a; hence N daivatā ||
N prāha || After āha, Ψ ins. mādpytthām, bracketed in a rather incon-
spicuous manner || **7** Bh alāpayisayati || **8** Pr samārogyati, Bh āroksyati ||
M om. all between so 'bravīt and sāṃpratam, l. 9 || N kiyatkālas || **9** Bh
cakradhara āha || Bh om. dharāntite || **10** Bh vrāhmaṇa āha || N vīnā-
vaccharājāḥ, HI vēnīvaccharājāḥ, Bh venuvatsarājāḥ || Bh puruṣa prāha || Bh
yadā rāmo rājāḥ bhūt taddhām tvam iva dāridryopahato 'mum siddha° || **11** N
dāridropahata || Pr eva for iva || Bh om. tvam iva || Bh samāyātāḥ || **12**
Bh mayd'py anyāḥ for mayānyāḥ || M daṣṭaś ca for dr̄ṣṭaḥ pr° ca || **13** bhN
tadeva for tavēva || Pr pṛchyata || Bh om. eva, writing pṛchhata || **14**
Bh ins. mastakam before āruroha || Bh no for na || N jumps from the first
bhadra to the second bhadra (l. 15), om. one of them and all between them ||
15 Bh om. tarhi || **16** Bh si° bhayam etat pradarśitam || **17** Bh ko 'pi
for kaścid api || **18** Bh tadā for sa || Bh vārdyitāḥ || Bh ins. eva after
itthām || **19** Bh ins. svagrāhya after mām || Bh and Hamb. MSS. mocito-
hām bhavatā cirād asmād anarthāt || **20** bhAΨPPr yuṣmād, N yuṣmād for
puṣṭād; M yuṣman arthāt || Bh svayam for svasthānam || Bh yāsyāmītī ity u° ||
22 In bh, the e-stroke before m of me looks like a danda; hence N ma
for me || **23** bhN °panktānu° || Bh °panktyanusvārena || Bh om. sa ||
M starṇnasiddhāḥ, Bh suvarṇnasiddhāḥ || **24** Bh om. sa ||

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1 Bh cakreṇa, om. tīkēṇa ॥ Bh ins. sa after bhramatā ॥ Bh sahacaram, om. sva ॥ Pr nadam for naram; M om. svasahacaram naram, Bh om. naram ॥ Pr tata samīpa^o ॥ **2** Bh ins. saha before bhūtvā ॥ Bh sa āha for so 'bravīt ॥ **3** Bh suvarṇasiddha for sa ॥ Bh om. the first tat ॥ M vitayata for kīp tat ॥ **4** bh sarvacakra^o; N sarvacakradharavarṇāntam, Ψ sarvvaṇi cameṭat so 'bravīt, del. and corr. by cop. to sarvvaṇi cakravṛttāntam tam akathayat ॥ Bh om. tam ॥ Bh sa for sau ॥ **5** Bh om. tam ॥ M om. prāha; Bh uvāca for prāha ॥ Bh ins. tvam after bho ॥ **6** After kṛtavān, ΨPPrM ins. kathā^o ॥ **7** bhNPr atha for athavā ॥ **7** M om. buddhir uttamā ॥ **8** N vinaśyante ॥ **11** ΨPPrM maitrīm; A with us and bhN; Bh mitrabhāvam; Hamb. MSS. H mitrabhāvasamāgataḥ, I mitrabhāvam upagataḥ ॥ M upagataḥ ॥ **12** Bh prativasanti sma ॥ Bh ins. ca after teṣām ॥ Bh buddhirahitās ca ॥ **13** Bh śāstravimukhaḥ ॥ Bh param for kevalam ॥ **14** N yantritam ॥ Bh desām for desāntaram ॥ **15** N bhūpatin, ΨPPrM nrpatin ॥ N paratoṣya ॥ **16** Bh dyēṣṭatarah ॥ **17** Ψ asmākaś, corr. by another hand to asmānekaḥ, which is the reading of P; M asakeḥ, Pr asmāsv ekaḥ for asmākam ekaś ॥ Bh om. ca ॥ **18** bh rājyam, N rājga, Bh rāja for rājñāp, which is also the reading of A ॥ M kevalam buddhyā ॥ **19** N tam for na ॥ **20** M buddhe ॥ Pr vidyāhina tvam ॥ **21** Pr ahme for aho ॥ Pr yudye for yujyate ॥ **22** Pr eva ॥ Bh bālakāt ॥ bhN pūditāḥ for kṛditāḥ ॥

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1 Pr bhāvo for mahānubhāvah ॥ Bh asmadupārdyitavittasya ॥ M om. vittasya ॥ Pr saṃvibhāgā, Bh saṃvīgī ॥ **3** Pr atikramyadbhir ॥ Ψ sim, then the white rectangular in the middle of the page with the folio number 96, then a danda, used as a hyphen, then hā 'sthīni; P simphā 'sthīni, M simphosthoni, all om. myta; ho in M's reading is perhaps a misreading of Ψ, since dāṇḍa + hā may easily be taken for ho. Bh with us and bhN ॥ **5** Bh 'vidyāpratyayaḥ ॥ Pr kīm tad for kīmcid ॥ **6** N jumps from the first *nābhīhitam* to the second *nābhīhitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing caikendbhīhitam) ॥ **8** M om. aham ॥ PrM saṃjivanam, Bh sajivam ॥ **9** ΨPPrM ekena tato 'sthī^o ॥ **10** Pr yojayitum, ΨP yojayatim; M jojayitu ॥ M uktamś ca ॥ Bh om. sa ॥ **15** ΨPPrM vrkṣam for samipatarum ॥ M tathānuṣṭitam ॥ **16** M kṛtam; Bh om. kṛtā ॥ PPrMBh and Hamb. MSS. om. te; in Ψ, te has been del. again by copyist! ॥ **17** Bh om. simhe sthānāntarage ॥ **18** Bh aham for ato 'ham ॥ After vidyā, iti, ΨPPrM ins. kathā^o ॥ **4**, Bh tṛtyā kathā ॥ **20** In Bh, daivahatā is corrected into deva^o ॥ M bahutvābuddhago ॥

Bh *svalyabuddhoyo* for *svalpadhīyo* || 21 Bh *abhinimdaṇti* || 22 Pr
śarastho || 24 N *suvarṇasiddhi prāha* ||

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2 Bh *satabuddhiḥsahaśra*^o || 3 ΨPPr *smaḥ*; Bh om. *sma* || N *ekabuddhi nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yāvat* after *kālaṇ* || 5 N *‘gosti’* || Pr *‘sukhānubhūya* || Bh transp. *kadācīt teṣām* || 6 Bh *astamana-velvāyām* || 7 Bh om. *ca* after *tām* || Bh *jalāśrayam* || 8 Bh *āgamiṣyāmī* || 9 Pr *svagrha* || 10 Pr *tantra* for *tatra* || M *bho bhadraśau* || 11 bhNΨPPrM ins. *māṇtrām* (N *māṭrām*) before *kartuṇ*; ABh and Hamb. MSS. with us || 13 ΨPPrM *vacanamāṭrāśravaṇamāṭreṇāpi* || Bh om. *tāvāt* || N *sambhavati*, corr. by cop. to *‘te* || 14 ΨPM *buddhi*^o, Bh *śvabuddhi*^o || N *cātmānaṇ*, M *tvātmānam* for *tvām ā*^o || Bh om. *ca* || 15 Bh *rakṣayiṣyāmī* || bh *jalajatir*, corr. by corr. to *‘gatir*; N *‘gatiṇ* || 16 ΨPPrM ins. *bhavatū* after *uktam* || Pr *mataḥ for yataḥ* || 18 Pr *viśulyādśu* for *viśaty āśu* || M *ddhir* for *buddhir* || 19 bhN *tac ca* for *tad* || N *vaca-naśravaṇamāṭrāj*; Hamb. MSS. with us || bhNAΨPPrΦBh *pitrparyā-gataṇ*, only M *pitrparyāyāgataṇ*. This is no doubt a restoration of the original reading of the textus simplicior. But the Hamburg MSS. read with our other MSS. || Pr *tyaktam*; M om. *tyaktum* || 20 bhNΨPPr *śakya*; ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi*^o; Bh and Hamb. MSS. with us || Pr *‘prahāreṇa* || 21 M *rakṣayiṣyāmī* || N *māṇḍūka prāha* || 22 BhH *viśayaḥ* || ΨPPr *kiṇeij* || Bh om. *kaṇeij* || BhHI *jalāśrayam* || Bh transp.: *adyāīva sabhāryo* ||

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1 Bh *jalāśrayam* || 2 Bh *yama*^o *prātar* *āgatya jālair ācchāditaṇ tat sarāḥ* || 3 Bh *matsyakūrmamakarādayo* || 4 Bh *jāle patitāḥ* || Pr *gr̥hītvāḥ* || MSS. correctly *‘buddhā ā*^o. Correct our text || 5 Bh *gati-śeṣajñānai kuṭīlacakreṇa rakṣaṇtāvā ‘pi jāle* || Pr *śata*^o for *gati*^o || ΨPPr *rakṣitau* || 6 Pr *atha parāhna*^o || Bh *prahṛetāś* || Bh *svagrham* || 7 Pr *satabuddhi* || 8 Bh *sahaśravuddhiḥ kareṇa nītaḥ* || Bh *‘na abhītā svapatnī* || 9 Ψ *[new page] puraḥ* || Bh *priye paśya paśya* || 11 After *jale*, ΨPPrM ins. *kathā* || 5 || 12 Bh *nakānta* for *naikantena* || After *iti*, Bh ins. *caturthī kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh *‘vacanīyam* || Bh ins. *iti* after *anullaṅghaniyam* || bhN *yayā* for *mayā* || 15 N om. *‘pi* || Bh *‘kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhara ḍha*; N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagṛhe*, *‘ku*^o being a misreading of the form which *ja* has in bh || bhN *bhārod-vāhanam* ||

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vṛtti*° (Pr *vṛtti* : *tav ca vṛttibhāgamp*) || **3** Bh *yathā-*
sthānaṇ || **4** Pr *'sthite* || Bh ins. tena after *'sthitena* || Bh *cōddhata*° ||
M °śābhana for °rāsabhenā || **6** ΨPPrM *sa prāha* || Bh *'pracālenena* ||
7 bhN *'pravṛddhā* || **8** ΨP *sthātavyaṇam iti* || **9** In bh gloss over
kāś : *śāśa* ; N *śvāsa* for *kāś* || Bh *cauram* || **10** Pr *bhogodhyo*, corr.
by cop. to *bhogādhyo* || ΨPPrM *jīvitam* || **11** bhNΨPPrM *tadā* ;
ABh with us. bhN *'gatam* for *gitan* || BhHI *'sabdā* for *'nādā*° || Pr
śāmkhanānudānāṇḍi, Ψ śāmkhanānudānādi (corr. putting an almost impercep-
tible 1 over the second nā, and a nearly equally imperceptible 2 over dā), P
śāmkhanādānunādi; M śāmkhanānvrādānādi || BhHI *nam* for *na* || **12** M
kṣetrarakṣāḥ *puruṣ* || N *bandham* *bandham ca*, Bh *vāṇḍhavaṇḍhai* 'vāṇ' ; M
bandha *vadhām ca* || **13** M *tāva tribhṛtataśrutvā* || NBh *prāha* || M om.
bho || **14** Bh om. *na* || bh na *śtarasām*, corr. by corr. to *na* *gi*° ; N with
the other MSS. || Bh *gitam* *rasam* *na vedmi* || Bh *bhaṇasi* || **15** Pr
śārada(da del. again by cop.)*dyotsnāhato*; Bh *śāratyotsnāhate* || **16** Pr
vīṇśati || bh *śrote*, N *śraute* || Ψ *gitajhāṇkārajā*; as *jhāṇ* looks very much
like *śām*, P writes *gitāśāmkārajā*, PrM *gitāśāmkārajā*; N *gitam* *japkārajā* ;
Bh *gitasāmkārajā* || **17** M *udasi* for *unnadasī* || **18** N *rāśabhar* *āha* ||
MBh *dhib* only once || **19** M *gīta*, om. *na* || All our MSS. incl. the
Hamburg MSS. *śrīyatāṇ* (only Bh : *śrīya*[new line]*yatāṇ*) || **20**
bhNAΨPPrM Hamb. MSS. (not Bh) *ekavīṇśati* || **21** Bh *stvenakona*° for
ekona° || **22** Pr *sthānaṇtrayam* || Pr *āśyābhi*, Bh *ākārā* for *āśyāṇi* || Bh
na for *nava* || **23** Ψ *varṇā ṣaṭtrimśatir*; the r-hook begins exactly on *ṣa*
and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot
has almost melted together with the right-hand stroke at the end of a *ṣa*,
which stands in the foregoing line just above. As the superior dot of the
visarga is not easy to be distinguished, its inferior dot looks like an anusvāra.
Hence P reads *varṇā ṣaḍtrimśatī*; *trimśatī* also M ; cp. the II-class above,
p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ ṣaḍvīṁśatī*, N *varṇāḥ*
ṣaḍvīṁśatī, A *va*° *ṣaḍvīṁśatī* || Bh *ṣaṭtrimśatī* for *ṣaṭtrimśatī* || bhN *bhāyāś*, M
bhāyāś for *bhāṣāś* || The copyist of bh first writes *smṛtaḥ* with double dāṇḍa
after it ; then he writes the *ā* stroke on the visarga, and puts the superior
dot of the visarga over *tā*, the inferior dot under it. The copyist of N,
who first writes *smṛtaḥ*, corrects this to *smṛtāṇ* ||

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2 Bh *yutam* for *vṛtam* || Between slokas 42 and 43, Bh inserts this half-
sloka : *dhanyāṇām jāyate karṇe viśeṣāt sāraḍī sthite* || **3** bh *nātyad*

gitatvāraṇ (or gitadvāraṇ), corr. by cop. to °gitakaram, N nātyat gitakaram, ΨPPrM nānyad gitadvāraṇ, A with us; Bh Hamb. MSS. priyam for varan || N daivenāpi[pi del. by cop.]m || M om. api || 4 In Bh, this line runs thus: ḫukasnāyuravālhādāt tryaksam jagāda rāvanāḥ || 5 Bh om. tvam || Bh nivārayisi || 6 Bh vṛtipūra° for vṛtidvāra° || Pr jumps from the first kṣetrāpā to the second kṣetrāpā, l. 9, om. one of them and all between them || 8 Bh tathā cānuṣṭite || N utkamṭhadharo || Bh tataḥ kṣetrararakṣakārās taisabdam śrutiū krodhāt || 9 bhN niḥpīḍayamto || Bh pīḍayamto || 10 Bh dhāvitāḥ || Bh tādito || 11 Bh bhūmīpṛṣṭena || M tataḥ, om. ca || bhNΨPPr sacchidrodūṣalam, M sachidrodūṣanam, Bh sacchidrolūkhalam, A sacchidraṇdūṣalām, Hamb. MSS. sacchidrolūṣalam || 12 Bh jāti°; M svabhāvagatavedanāḥ for svajatisva° || 14 Bh °kharāśvānān || 15 M om. to na || bhN prajāra° || 16 bhΨPPr evōdūṣalam, A eva udūṣalam || Bh tatas ca vṛtiṇi bhaṅktvā kanṭhasamalūṣam ādāya pāla°; Hamb. MSS. tatas ca vṛtiṇi bhaṅktvā kanṭhastham ūlūṣalam ādāya pāla° || 17 Bh asmin nnatāre || Pr d for dūrād || Bh dūrāttarāt tam avalokya idam uvāca || 19 Bh only: sādhū mātula gite-nēti || tad bhāvān a'pi, &c., l. 22 || 21 After iti, ΨPPr ins. kathā || 6 || M om. iti and kathā, but has the figure 6 || 22 Bh vicāryamāṇo for nivā° || Bh om. mayā || After sthitāḥ, Bh ins. iti pañcamī kathā, HI iti kathā 5 || 23 N cakradharaḥ prāha; Pr jumps from the first āha to the second āha, 278, 3, om. one of them and all between them || bh atha for athavā ||

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1 mitrāṇām na karoti yaḥ all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the textus simplicior || 2 ΨPMBh °kolikāḥ || 3 Bh suvarṇasiddha || N suvarṇasiddha prāha || 5 bhN mamtharo || ΨPPrBh kolikāḥ, M kolivāḥ || 6 Bh patrakarmmakāṣṭāni || 7 Bh ādāra for ādāya || Bh prāptāḥ || Bh om. ca || bh śiśipāpādapam, N śiśipāpādapam, Pr śaśapā-dapam, Bh śiśapātaruṇ || 8 N om. dr̄ṣtvā || Bh dr̄ṣtvā 'cīm[new page]-cīmoyat || Pr dr̄syati tena dānenā karmbhūtyena pra° || M taddnena || 9 bhNΨP kartṛbhūtena, A kartibhūtena, M kartṛbhṛtena for kartitenā. Hamb. MSS. and Bh with us || M bhūtāni for pra° || M kaṭakarmmopa° || 10 M kugaram || 11 bhN mamāśramo || 12 Bh samudrajalakalolasparsaś-talānilāpyāyitaśarīraḥ || 13 Bh vasāmi for tiṣṭhāmi || ΨPPrMBh kolika || N kaulika prāha || 14 M am for aham || 15 Bh om. mama || bhPr kuṭumbāṇ || Bh om. iti || Bh om. śighrāṇ || 16 Pr karttavyāśāmi, N kariṣyāmi || Pr suṣṭas || Bh transp.: tuṣṭoham tava || 17 Bh rakṣa pāda-pam amumām iti || ΨPPrMBh kolika || 18 Bh tad for tarhi || Pr svamitra, M svāmitraṇ, Bh mitraṇ || M preṭā, ΨPPr dr̄ṣtvā || 19 M samāgacchatī ||

Bh transp.: *vyanṭareṇa tathēti* || ΨPPrM *pratipannam*, Bh *pratipranne* || ΨPPrBh *kolikāḥ* || 21 M *mama kaścikham anubhavāvāḥ*, &c., p. 274, l. 1. A stroke under *ḥha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthayē* || 23 Bh *tat prārthaya rājyam* || Bh ins. *ca* after *aham* || Pr *mantrā* ||

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2 ΨPPrMBh *kolika* || Pr *bhavatī* for *bhavatv* || M *eva* for *evam* || Bh om. *param* || 3 Bh *mītra* for *na hi*, inserting *na* before *yujyate* || Bh *saman* for *saha* || Pr *yudyatē* || 5 Bh *bhojanāccchādane* || 6 M *bhūṣa-*
dyam || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālā* || 9 Bh *pīḍam* for *hīḍam* || 10 Bh om. *kim ca* || 11 Bh *pradhānāḥ* || 13 Pr *kevala* || 14 M *svasvato*, Bh *sva*[new line]to for *svasuto* || 15 N *kaulikar*, ΨPPrBh *kolika*, M *kokela* || Pr *ṛṣṭavāyāḥ* || 16 Bh om. *tam* || Pr *satvam* for *satvaram* || Bh *prise* for *bhadre* || 17 N *gadya* *asmākam* for *adyā* || Bh *'smākam adya*, M *'thāsmākam* || Bh *ko* *pi* for *kacid* || bh first writes *ḥha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitam* for *vāñchitam* || 18 M *t* for *lat* || Pr *tvā draṣṭum* || 19 Bh *mitraṇ* for *suhṛṇ* || Bh *rājyam* || Pr *prārthatām* || PrBh *so* *'bravit* ||

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1 Cop. of Bh corr. *ati*" into *iti*" || N *parāmpareṣāṁ*, Bh *paratā* for *parañśā* || M *apara* *ṇparā* *eṣā*, om. *m* *atiklesupara* || Bh *rājjasthitīḥ* || 2 ΨPPrBh *dvēdiḥ*" || Bh *'bhāvādinā* for *'bhāvādicintā* || Bh *na kadācīt*, om. *api* || Bh *bhavati* for *prayacchatī* || 3 Bh add. *ca* after *tathā* || ΨP *bhātarāḥ* || 5 Pr *rājñā* || 6 ΨPPrMBh *kolika* || 7 Pr *'bravit*, om. *sā* || Bh *sā āḥa* || Bh *paṭṭam* || Bh om. *nityam eva* || N *niḥpādayati*, M *niḥpādasi* || 8 M *'suddhiṇ*; Bh *śaradvayavīśuddhiḥ* || Pr *'nya*, Bh *dvīṭyāṇ* for *'nyad* || 9 Bh *tena* for *yena* || Pr *purutāḥ*; Bh om. *purutāḥ* || M *yena du* *purāṇapṛṣṭāktas ca* || Bh *pr̄ṣṭātō* *pi* *ekaikam* || Ψ *ca ekaikam paṭṭam*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapaṭṭam* || 10 BhH om. *gr̄havyayaḥ śudhyati* *dvīṭyasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣāḥ ca kṛtyāni* for the gap and the following word || ΨP *śuddhyiḥ* || 11 Pr *kurvāṇāḥ* *svajātimadhye* || Bh *gacchati sukhena kālāḥ* || 12 Bh *āḥa* || M om. *sādhu* *pativrate* || Bh *sādhu pativrate sādhu sādhuktam bha*" || N *sāktam* for *sādhu-**ktam* || 13 Bh *niścītya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || 16 Pr *driśirāḥ* ||

- Bh caturbhujas ca sam° || 17 Bh gacchati || Bh laukai || Bh om. m iti ||
19 M yasya nā svayam i thajñe || After iti, ΨPPrM ins. kathā 7, Bh
 saṣṭi kathā || flourish || 20 Bh °piśācikayā grasto; M 'śraddheyakadāvīsa-
 vikāgrasto || 21 Bh athavā for atha || 23 Bh saktubhiḥ for sa eva ||
 Pr pāṇḍura īyete || Pr somaśarmā pitā || 24 Bh suvarṇasiddha || Bh
 cakradharah kathayati ||

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- 3** Bh bhuktaśeṣai ka° || Bh pūrītāḥ || Bh tasya kalaśaya for tam ca ka°;
 M tam ca ka lāmbyam tasyāpudhastat || 4 Bh 'valambitasyd° || Bh om.
 tasya || Pr tasyā 'stāt || N khaṭkāṇ, Bh saṣṭvāṇ for khaṭvāṇ || M sa tata
 kēdī i styā, Bh ins. tam before eka° || Pr ekadṛṣṭvā || Bh vilokayan || 5
 Bh pūrṇo || 6 Bh bhavatī || 7 Bh tatas tenḍham ajādvayam gr̄hīsvāmi ||
 bhNΨPPr gṛhīṣye; A with us || 8 N om. one ḡāmāse || Bh ḡāṣṭe 2
 māsi || N athāyūthām || M tato ggābhīr [misread for gobhir], &c., l. 9,
 omitting jābhīr, &c. || 10 Bh mahīṣyā ma° || M mahīṣarvaḍavā for mahīṣyo
 ma° va° || Bh tatprasavāt for vaḍavā° || 11 Bh prasūtam || Pr om. all
 between bhavīṣyanti and tasyādhām, l. 14 || 12 Bh karīṣyāmi for sampatsyate ||
 Bh tataḥ, om. ca || Bh kaścit vipro mama || 13 Bh dāsyati || Bh tasyām
 putro janayīyate || 14 Pr nā for nāma || Bh karīṣye || 15 Bh jāte || Bh
 gr̄hitvā ghoṭakacalatthāyām upavisyd° || 17 Bh samīpam āgamisayati || 18
 Bh transp.: kopāt vrāhmaṇīn || Pr vrāhmaṇam, with following dāṇḍa || Bh
 samabhidhāsye for abhidhāsye || 19 Bh °yā madvacanam || 20 NBH
 om. tām; but in N, the copyist deletes an anusvāra over tā of tādayisayāmi ||
 M taddhyāṅgāvasthitena, Bh dhyānā° || 21 P °prāhāras || M yan for yathā ||
 N ḡāṭāntavarttibhiḥ || 22 Bh saktubhiḥ, om. ca ||

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- 1** After iti, ΨPPrM ins. kathā 8, Bh saptamī kathā || flourish ||
3 Bh HI laulyam || ΨP apeksyate, y being almost imperceptibly deleted in
 Ψ by a small stroke || 4 ΨPPr camḍabhbhūpatiḥ; but see l. 7 || 7 Bh
 adhiṣṭāne for nagare || Bh nr̄patiḥ || Ψ jumps from the first kriḍārtham to the
 second kriḍārtham, om. one of them and all between them; but cop. supplies
 the om. text in marg. || 8 Bh asti for tiṣṭhati || Bh vānekabhakṣabhojanādibhiḥ ||
9 Bh kriḍānārtham || Bh tiṣṭati after asti, which has been deleted by cop. ||
10 In bh gloss on mahānāse: rasodū || bhN ins. ca before pravīṣya || 11
 Pr bhakṣyayati || In bh gloss on sūpakārā: supāra || Bh om. kāṣṭhādikam
 agre || 12 Pr paśyati || Pr tādayati || 13 bhNAΨPPrM tam for tad;
 Bh (tat) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh meṣasupakā-
 rānām || 14 M svadalampage, Bh svādulampaṭo || 15 Pr mahākūpāś ca, Bh
 mahāmṛkopāś || Bh HI yathā āsannena (I°va for na) vastunā || 16 Ψ om. tad

and the following words to *prajvalisayanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubādu* || **17** M *ūrnṇapratkārō yesāmeṣa svā°* || In bh gloss on *ūrnā°*: *una* || Bh H *tad ūrnṇāyuh* *pracuro*, I *tad ūrnṇāyam* *pracuro* for *ūrnṇapratstaro* || Bh ins. *vahninā* after *svalpenāpi* || ΨP *prajvalasayati* || Bh *jvalisayati* || **18** Bh *tato* for *tad* || Bh om. *punar aśvakutyām*, ins. *kūdyām* after *vartingām* || Pr *aśvakudiyām*; in bh gloss on *aśvakutyām*: *ghodāra* || Pr *praveṣyati* || **19** M *trṇapācuyati jvā°* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgām*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *dāham* || Bh *prāpsyānti* || **20** M om. *etad uktam yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśāyā* (!): *vāmnarelatēla* || **21** Bh *sāmyati* || **22** N om. *evam* || After *evam* Ψ *ca*, del. by cop. || After *provacā* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || **2** Bh *sa bhavīṣya saṇḍigdhaṇ* || **5** Bh om. *tathā ca* || **6** bhNAΨP (not Pr) *kalahāṇṭyāni*, A *kalahāṇi tāni*; Bh HI *kalahāṇṭāni* || Bh om. *ca* || **8** M *tāvahāṇ* for *tāvad gṛhaṇ* || Bh HI *vayām* for *vanaṇ* || **9** bhNAΨPPrM *gucchāvāḥ* || **10** ΨPPrM *tena* for *te* || bhNAΨPPrM *maddoddhataṇ*; ABhHI with *us* || bhNAΨPPrM *acatuḥ* for *ūcuḥ* || **11** Bh *buddhivaiakalyām* || Bh *jātaṇ* || N *yena tad* || Bh *yenedāṇ* *vadāse* || **12** After *bravī*, N ins. *yenedāṇ* *vadāmi* || Bh *svahastena dattāmṛta* || NM Bh *bhakṣo* || **13** N *kaṭṭitikatakasāyāni*, om. *kasāya* and *kṣārāṇi* || Bh *'tiktām-lakṣārāṇi* || Bh *vanaphalāni* || **14** Bh *bhakṣiyāmaḥ* || Bh *āha* for *provāca* || **15** N *yūthāṇ* for *yūyām* || Bh om. *yūyām* and has *ni* for *nai*. In the place of *yūyām* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *taśmād āpata°* || **16** Pr *pariṇāma* || **17** M *kulahāṇ* || ΨPPrM om. *svayām* || Ψ *nāvaya-lokayisvāmi*, *ya* being del. again by cop. || N *nālokayisvāmi*, Bh *na valobhayisvāmi* || **19** Bh transposes the two lines of this stanza || ΨP *maṇṭrap* for *mitrap* || Bh *mitram āpadam āgataṇ* || **20** For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayaḥ* || **21** In the place of *sarvān pa°* *sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || **22** N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *mahānasam* || In bh gloss on *mahānase*: *rosode* || **23** M *pūpakārena*. In bh gloss on *sūpa°*: *sūpāra* || Bh *yāvāt sūdena tāḍanāya na kiṇcid āśādītaṇ* || Bh om. *'dagdha°*, N *ūrdhhajvalitāṇkāṣṭam* || **24** N *hataḥ* for *tāḍitaḥ*, om. *so 'pi tena tāḍitaḥ* || M om. *so 'pi tena tāḍitaḥ* || Bh om. *tāḍitaḥ sann* ||

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1 bh *arḍdhajvalitāśarīraḥ*, corr. by cop. to *arḍdhajvalacchārīraḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tendrī-*

dhajvalitaśarīraḥ), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *kutyaṁ* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamta* || ΨPPr ins. a second *tatra*, M *tasyām* before *trṇā°* || Bh om. 'pi || 3 Bh *kutyaṇtānibaddhā* || N *baddhā*, om. *ca ni* || M *yotukā*. In bh gloss on *ghoṭakāḥ*: *ghoḍā* || After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *kecit sphā*, then a blank to *pa°* excl., filled in (by a later hand ?) with *titasarīrā* || 4 N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā ṭayitvā 'rddhadagdhaśarīrā* || Bh *kēpi* for *kecic ca* || Bh *cotayitvā* || 5 Bh om. *janaṇ* || M *vyākulam* *vakṣāḥ* || 6 Bh *saviṣāḍam* || In bh gloss on *cikitsakāṇ*: *dhāraka* || 7 Bh *bho ucyatām* || ΨP *asvānām* *eteśām* || M *kaścidiyahopasāstrāṇi* || Bh om. *eteśām* *kaścid* || N *°śamanopāgaḥ*, Bh *vahnidāhō* || 8 Bh *samcītya* || M *samcīmtya pro kūm apratiṣaye* || 10 bh *vaśayāñyānām* || N *°samudbhavaḥ*, Bh *°samutthitā* || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* || M *tināśem* || Bh *āyāti* || 12 Bh *yāvad ete prāk na bhavisyānti* || bh *roge* for *rogena*, N *āgatena* for *rogeṇa te na* || 13 Bh *tad ākarṇya* for *tac chrutvā* || Bh *vānarāṇām* *vadham* || 14 Bh *te sarve* || P *yūthaparis*, NBh *yūthapas* || Bh om. *na* || 15 Bh *svayām* *naṣṭavān*, with *dr* add. over the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* || Pr *seha* || 16 Bh om. *gataḥ* || 17 Bh *dharṣaṇā* || Pr *matrayed*, N *dharṣayed* for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmitām* || 18 bh *satyād* for *bhagyād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20 Here all our MSS. *°khuṇḍā* || Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipunatayā*) || 22 NBh *nirgacchati* for *ni° iti* || Pr *cīptayā sa nū°* || 23 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N *°lālamkṛto* for *°lālamkṛtakāṇtho* ||

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1 N *rākṣasas*, om. *niskramya* || Bh *provāca* for *tam uvāca* || N *yātra* || 2 N *tad* for *tam* || Bh *bhakṣayāmi*, om. *iti* || NM *tad anyo* || 4 Bh *kiyatām* || N *bhakṣane śarīras* for *bhakṣaṇaśaktis* || 6 N *badryanā*, M *brāhmataḥ* || N *śrīlāślo* for *śrgalo* || N *mā* || Bh *vānara āha* || 7 bh *sahāsyamātam*, Bh *sahāsthyamātīm*, N *sahāstyamta*, PrM *sahāstyamtaṃ* || Bh om. *me* || 8 M *pracchasi* || ΨP *tac chaparivāram* || M *api tam* [added over the line] *vāra* [both akṣaras struck out again] | *kaprapāṇṇa lobhayitvā sarasi* || Bh *nypatim* || 9 Bh *sarah* || Pr *rākṣas* || Bh *ratnamālābhūṣitakāṇṭhas tan nagaram* *āśādya vrkṣā°* || 11 M *°prasādeṣu* || 13 N *sūryam a tiraskurute* || 14 NBh *vānara āha* || N *kaśminīścid* for *kutracid* || M *aranya* || 15 Bh *suguptanagaram*, corr. to *suguptanaram* || NM *vārena*, om. *suryā°* || NBh ins. *pravīśya* before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || 18 N *yūtham te* for *yūthapate* || N om. *esa*; Bh transp. *esa* and *pratyakṣatayā* || 19 M. om. *matka°*, but supplies it in the next line in this corrupt form:

māsakumṭhaṣṭhitayā ॥ 20 Bh HI ko'pi for kam api ॥ N ainam for yena ॥
21 ΨP etat śruti vā ॥ N nrpatir āha ॥ N yad for yady ॥ 22 N ḍagamisyāmi
 for eyāmi; Bh samāgamiṣyāmi for svayam esyāmi ॥ N prabhūtaratnamālāḥ ॥
 Pr sadyanṭe for sampadyamte ॥ 23 Bh kāpīr āha ॥ N tad for etad ॥

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1 N rājya for rājñā ॥ N sotsangam ॥ bhN atha for athavā ॥ **3** P
 rūḍhā ॥ After api, N ins. between the second and the third pāda of
 stanza 61: trṣṇe devi namas tubhyam yayā vittānvitā api । 1 ॥ **4** Bh akṛtye
 'pi for akṛtyeṣu ॥ N niyujyamte ॥ bhPPrM Bh bhrāmyamte, AN bhrāmyate;
 Hamb. MSS. with us ॥ N ṣugamiṣv api, A dugameṣv api ॥ **7** In the place of
 this line, ΨPPrM have 6 pādas: lakṣādhipas tathā koṭip [M koṭi] koṭivān rājyam
 icchatī ॥ 48 rājyayuktas tathā svarggaṇ [P svargga] svarggād aiṁdratvam [M
 idratvam] icchatī ॥ iṁdratvepi ki saṁprāptē yadrechā na (P n for na) nivarttate
 (Pr 'ti for 'te) ॥ 49 ॥ **8** M om. jīryanti of pāda 2 ॥ **9** In Ψ ero of śrotre
 is somewhat illegible; P netre for śrotre ॥ Bh trṣṇikā tu; H trṣṇā kāpi,
 I trṣṇau kāpi ॥ N taruṇāyate for tu na jīryati ॥ Bh om. atra after deva and
 inserts it after sūrge ॥ **12** Bh HI deva eka° for grenaikā° ॥ **14** Bh H
 ratnamālām ॥ M sarvalokā ॥ Pr prakṣitāś ॥ **15** NBh om. ca before tena ॥
 Bh om. iti ॥ **16** N jumps from the first uvāca to the second uvāca (l. 18),
 om. one of them and all between them ॥ **17** M om. kim iti ciraya ॥ Bh
 yūthādhipate ॥ Bh transp.: me erijanaś (!) cirayati ॥ **18** Bh 'nrpate ॥ N
 rākṣasena salile bha° ॥ **19** M 'salivasthona ॥ N sopitam ॥ N 'kāraṇothēna
 bha° ॥ **20** NBh ins. mayā after sādhitaṁ ॥ ΨPPrM svāṁśi matvā;
 Hamb. MSS. and Bh with us ॥ **21** N na for nātra ॥ **22** N simhate,
 Pr Bh hīnpate ॥ Bh pratihīnpataṁ ॥ **23** Bh transp.: tatra doṣaṁ na ॥ M
 vāṭ(a?) for tatra ॥ N om. yo ॥ P om. dueṭe ॥ N samācaret ॥ **24** N tata
 for tat ॥ M sama, N samam for mama ॥ N bhavati for tava iti ॥

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1 Pr śokāviṣṭa ॥ N kośādhiṣṭah, putting this after tevaritapadaṁ ॥
 bhNΨPPr yathājātaḥ; ABh with us ॥ Pr pratiniṣṛta, ΨP pratiniṣṛtya ॥
2 ΨPM suvṛṭṭi, Pr suvṛṭṭi, for eṣṭṛpti ॥ **3** M tānāndam for sā° ॥ **4**
 N hataśatrūḥ, Bh hataśatruṁ, H hataḥ śatru, I hataḥ śatru ॥ **5** Bh
 vihitam for bhavatā ॥ N vānarāḥ ॥ **6** Bh HI om. ato 'ham bravīmi ॥ Bh
 kāryam ityādi for karma, iti ॥ Bh adds aṣṭamī kathā, ΨPPrM kathā ॥ 9 ॥
7 Bh bho bho ॥ N tām for mām; Bh om. mām ॥ **8** N om. yāṣyasi ॥ **10**
 M tyaktivāpadam ॥ **11** M om. pāpena ॥ N narakaṁ ॥ **12** Bh suvarṇa-
 siddha āha ॥ N śaktimyās, Bh śaktiśaktas ॥ **13** Bh etatva for etac ca ॥
 ΨP manusyāṇām a° ॥ **14** Bh om. ca after nāsti ॥ N kācid ॥ **15** Bh

om. *tava* || N °bhramena *vedanaya* || **16** bhNAΨPPrM *yadi* for *yad*; Bh HI *yat* || N *ita svasthānam* || Bh om. *apy asmākam apy* || **17** N om. 'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || **19** N *vānarāḥ* || **20** M 'sti for 'si || N *gr̥hito siddhikālēna* || N *palāti* || **21** NΨPPrM *cakradharaḥ prāḥ*; Hamb. MSS. and Bh with *bh* ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || **3** Bh *ratnāvalī* for *ratnāvati* || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || **5** Bh *surata*° for *tatsurata*° || **6** N *avasthānam pañkajavarādibhir* || M 'jvarādir || **7** N *ātmanas* || **8** N *sakhi paścad ikā*° || **9** N *gr̥hakone* for *yam*; Bh om. 'yam; P om. all between *rākṣaso* and *vyacintyat*, l. 10 || N om. *kiṇcid* || **10** N °vidhātum || **11** Pr *tathā 'thyāḥ*, N *tayānyāḥ* || **12** M *hitum* for *hartum* || M na *saktoti* || N om. *tat* || **13** Bh *asvarūpam* || N *asvarūpam kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyāsthām*, I *kṛtvā madhyasthām* || PrBh *nirikṣye* || M om. *kiṇprūpāḥ* || N *kiṇprabhāṣas* || NBh om. *sah* || **15** Pr *nīśisamaye* || N *r abvāgare* for *gr̥he* || **16** N om. *tam* || N *rākṣasāśvaśvabharataram* || **17** NBh *avalokya* for *dṛṣṭvā* || In bh gloss on *khaṭinām̄ cokāḍu* || ΨPPrM *mukhe*, om. *tan*. Hamb. MSS. and Bh with *bhN* || N *samāruṣṭāḥ*; then again the same sentence with the readings *rākṣasāśvaṇ* and *samāruḍhāḥ* || **18** Bh om. *nūnam* || N *eva* for *eṣa* || N *tuṣṭam* || **19** Pr *ko*, N *kośchān* for *kopān* || M *abhāgataḥ* || **20** N *viciptayat* || M *cintayan aso* || ΨPPrM 'svāpaharakena || N *sāsvātena* for *kaśā*° || **21** Bh ins. *tam* after *gatvā*, omitting it before *sthīri*° || Bh *khaṭinākarṣapāṭ* || **22** N om. *tad* || N *tat* for *tadā* || **23** bhNAΨPPrM *vegātivegap*. Hamburg MSS. *vegāt vegam*, which was also the reading of some MS. previous to Bh, which has *vegāt gavagam* for *vegāt vegam*, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

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1 bh *tathā ca gaṇita*°, Bh *tajyathā aganita*° for *tathāvaganita*°; N *tathāgaṇita-khaṭinākarsaṇavākyāt cauras* || M *vairāś* for *cauras* || **2** Bh *anena aśva*° for *etenśva*° || **3** N *pālam* || **4** Bh *tadd*° for *tatrā*° || **5** Pr *cimtayati i*° || Bh 'śvarūpo *rākṣaso* || **6** M *vairopi* || Pr *vaiṣṇavāram* || **7** NBh ins. *tau* after *api* || **9** ΨPPrM *vane* for *vate*, but in Ψ corr. to *vate*, the inferior part of the vertical *n*-stroke being effaced, but still well visible, so that *te* could possibly be read as *the*. The copyists of P and of the original of M evidently thought the original *aksara* to be *the*, corrected subsequently to *ne* || **10** M *naśantam* || N om. *bhōḥ* || N *eva* || N *kilaka*° for *alika*° || **11** N *prāṇasyati* || bhΨPMBh Hamb. MSS. *bhakṣyam*; PrA with us ||

N bhakṣeyam mānuṣas || ΨN bhakṣatām, in Ψ corr. to our reading || 12
 Bh svam rūpam || N skhalitagati nirvṛtāḥ, BhHI skhalitagatir (H om. r) nirvṛtāḥ || 13 Bh upary upari vānarasya || 14 N lanḍayamāna° || 15
 Bh ins. tam after 'pi || Bh rākṣasād apy adhikām, N bhakṣastobhyadhikām || 16 Pr ayuktavān for apy u° || Bh om. apy || N niraptarā; Bh om. nitarām || M nimilitanayatā rdāntām || 17 bhBh nīpiḍayan, NΨPPr Hamb. MSS. nīpiḍayan, M nīpiḍadrayan || Pr tiyati for tiṭhati || Pr ta for tam || 18
 N tathāsvarūpam, Bh tathāvastham || NΨPPrM om. enam || 19 In the place of this śloka, Bh has only: yādrī badanacchāyēti, adding: navamā kathā || N dṛṣṭiyate || N vānarāh || 20 N gr̄hitepi hīkālēna || After this śloka ΨPPr add. 10 kathēti || || || 21 M om. all between punar and atra next line || 22 Bh gacchāmi for anu° || N aya for atra || M °malam for °phalam || 23 N cakradharaḥ prāha || Bh bho kāranam || N trākārānam || N taylor for nayo; M nayo 'ta vayo vā; Bh nayo 'py anayo jāyate || daivavāsāt || 24 M devavāsā || Pr tñnam for nr̄pnām || Bh nr̄pnāpatiṣṭati; NΨPr (not Ψ) upatiṣṭati, in Pr corr. to 'te ||

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1 ΨPPrMBh tristānī [ΨP stristānī, Pr stristānī] rājakanyakā; Hamb. MS. H with bhN (our text), I with the other MSS. || 2 Bh yāmpti || 3 ΨPPrM svarṇasiddha || N prāha || 5 M madhurām for madhupuram || N tasya for tatra || 6 Bh atha for tasya, inserting tasya after kadācīt || M kadāci stānī kanā || ΨP stristānī || 7 ΨPPrM jñātvā śrūtvā ca for śrūtvā || 8 ΨPr (not P), N ayam || Pr ya for yathā || Bh kaścid eva na || After chrutvā, N inserts the stanza: yāḥ satataṁ paripcchati ḥr̄ṇoti satataṁ vākyam avadhārayati tasya divākarakiraṇe nilāṇi vivarddhate praṭā || 9 bh āha || N etat jñāyate || Bh nyājām (for nyāgyam, and this a blunder for anyāgyam) for jñāyata || N iniṣṭakarini || 10 NΨPPr stristānī || N rājakanyā || Pr vrāhmaṇāt, N brāhmaṇān || Bh transp.: āhuya vrāhmaṇāḥ || Pr prahṛvyā || 11 PrBh om. yataḥ, but Pr caḥ for ca || 12 Pr prasta-kena || 13 Bh rākṣasena gr° || N trastānī for praśnān || ΨP purāḥ, with 2 after the stanza || 16 N kasminścid || Pr kutraci ranye || N camdaśarmā, M camdrakarmmā || Bh om. nāma || Bh ins. tu after ekadā || ΨPPrM ins. ca after tena || 17 Bh viṣraḥ for brāhmaṇāḥ || After brāhmaṇāḥ, N inserts the śloka amdhakaḥ kubjakaś caiva tristānī rājakanyakā te trayo nyāyataḥ siddhāḥ sānuküle vidhātarī || This is a variant of stanza 69 || N samāhitāḥ || 18 N bhayatrastam for bha° tam || 19 N kamalodarastu-darau, PrM kamalodarasaudarau; Bh kamalakomalaū || 20 N kathaya, Pr kathayam for katham || Bh om. bhavataḥ || 21 N rākṣasa prāha || N arddhodvanam || Bh na hi arddhodite 'ham kadāpi bhrāmīm padbhȳām spr°, HI:

na hi arddhoditēham kaddpi [I ta° for ka°] bhūmīñ padbhyañ sprśā [I adds m]-
mi; Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyam ||

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- 1 N tena for tato || N rakṣasābhikitañ || MBh om. bhoñ || 2 ΨPM
devatārcanam || N sarasāñ || 3 M ta for tāvat || Bh om. tvayā || N
nātāḥsthat || 4 After tathānuṣṭhite, gloss. of bh ins. rākṣase || Bh ins. eṣa
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N
drutam, Bh satvarañ for drutataram || M tata drutamrañ gatvā drutaram
gacchāmi || bh anudhvānapādo, Pr anuddhānapādau, Bh anuddhatapādo, H
amuddhatapādau, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi
after rākṣaso || 7 Bh pr̄ṣṭato, om. tat || 8 After iti, ΨPPrM add.
kathā || 12 ||, Bh daśamī kathā || flourish || 9 bh ins. tad after tasya ||
Bh vacam || Bh ākarṇya || Bh vīprā for brāhmaṇāḥ || 10 ΨPPr bho
vrāhmaṇāḥ strīstanī || Bh mama || 11 Bh vā na hi for na vā || M to for
te || Bh te ūcuḥ || 12 ΨPPrM om. the first vā || M ca for the second
vā || Pr saṅ for sā || Bh kanyātra sā || 13 Bh bhaved bhartur viñūśāya ||
Pr dināśaya || Pr °nidhānāya || ΨPPrM vā for cu || 14 Pr tvayā for yā ||
N yāpti || 15 N ins. ca after pitaram || N om. sā || Pr sādbhutañ for
sā drutam || N nāgra || Bh śaṅsayah || 16 N meva for devaḥ || Bh yaḥ
for yadi || 17 N tatas for tat || Bh om. tat || N dattā || N niyojai-
tavyēti, Bh niyoktavyēti || 18 N kāladvayā° || N transp.: bhavati i kṛtā ||
Bh lokadvayavi° || Bh na for kṛtā || N om. tad || 19 N paṭaghoṣanam
āropayām āsa; Bh akārayat for ajñā° || 20 Bh yaḥ ko 'pi for aho ||
NΨP (not Pr) strīstanī || Pr rājñā || bh rājakanyakām || Bh kanyāñ for
rājā || Bh om. yaḥ before pari° || 21 N karoti || Bh deśat pravāsayati ||
N evam ghoṣaṇyām || 22 Bh prabhātaḥ kālottitaḥ || NBh om. ca || Bh
udvahate || 23 Bh guptasthānasthitā, N guptasthānam sthitā, ΨPPrM gupta-
sthānam sam° || bh yauvanam abhimukhī || M sājājñe, N jajñe || M ethi for
'sti || N om. ca ||

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- 1 N yaṣṭigrāhikujbas || M ṣaṣṭigrāhi || Bh kubjakaḥ || N tiṣṭati sahāyah ||
NBh paṭahaśabdam || N tamprayete, Bh maṇtrayataḥ || M syaṣyate, Bh
pr̄chyate || Bh om. paṭahaḥ || 2 Bh yataḥ for yadi || M kanyastā, Bh kanyā ||
3 Bh gacchati for vratati || Bh kanyā° for kanyakā° || 4 Pr tataś ca for tad aṣṭa
N dāridrothaklesuparyamto; Bh dāridryotthasya keṣasiya (!) pa° || 6 Bh lādyā ||
7 Pr prāṇāḥ tamkaḥ || In bh, 'tamkaḥ has been corrected by corr. into 'jamgaḥ ||
M prāṇonāṅgapavana° || N vilāsi, Bh vilāsāḥ || 8 bh surugurunatih, corr.

by cop. to *suragurunatiḥ*; M *guru*^o, om. *sura* || **10** N *tvā amṛdhakena* || NBh om. *āha ca* || **11** N *rājaputrair* || Pr *rājñāṇ* for *rājñe* || **12** N *devapramāṇaṇ* || Bh *rājā āha* || N om. *bhoḥ* || **14** bhΨPPrM *kuṣṭo*, N *kutjo*, A *kuṣṭa*. Cop. of bh deletes o—writing शृष्टि—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*; ΨPPr *vāṇtyajyo*, A *nāṇtyajyo*, M *vāṇtyajyo*, all these MSS. om. *pya* || bhN *vān* for *vāpy* || **15** N *salakṣa* || N *viśeṣataḥ* || **16** N *rājādeśāptaram*; Bh *rājāñāyā* for *rā° eva* || After *eva*, Ψ breaks off || M *pūrugaīr* for *rājū* || N *gatvā* for *nītvā* || **17** Bh om. *tristāñ* || **18** N *yānapānam*, Bh *yānapātre* || N ins. sa *kaivarttā* for *kai°* || N om. *bhoḥ* || **19** After *adhiṣṭhāne*, Bh *trayo* *pi* *moktavyā* for *sa 'yam a° dhā°* || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || **20** After *nuṣṭhite* Bh: *te gr̥ham mūlyendāya*, &c., l. 21 || M *ārāḍya* for *āśāḍya* || **21** P *adhaḥ* for *andhaḥ* || **22** Bh *kubjakāḥ* || **23** PPr *striṣṭāñ* || bh sa, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinaṣṭā* || NBh om. *ca* || **24** M *dyam* for *yadya* *ayam* ||

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1 Pr *kāle* || Pr *na yātaḥ* for *nayāvaḥ* || N transp.: *yena viṣaṇ* || N om. *tad* || **2** Bh *yena tathā amuṇ*, *thā a* being written by a later hand on some effaced akṣara || *myta* (for *mytaḥ*) written in bh by corr. on a blank left free by cop. || **3** Bh *tam ādāya* || M *pradr̥ṣṭamanāḥ* || Bh *gr̥ham* || **4** Bh *āgatyā* || N *m* for *tām* || M *labdhvā* for *labdho* || *kr̥ṇasarpaḥ* | *tad enām* written in bh by corr. on a blank left free by cop. || **5** M *vasubhīḥ* || Bh *gatanebrāya* || **6** N *kathayi*, Bh *mīṣena* for *kathayivā* || Bh *prayaccha* || bh *samp*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g* *vipadya* (corr. adds *ta*) *iti* || **7** N *hr̥damārggam* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati prā°* || N *sopi tam kr°* || **8** bh *khāṇḍikṛtya . . . svasthālāyā* . . . , the blank being filled in by corr. with *sarvam* || Bh *sthālāyā*, omitting *sataakra* || N *cūlhmaṣṭakam* || **9** N *svagr̥ham*, Bh *sva* for *svayam* || bh *°vyākūlitāyā*, N *gr̥hvayāpārākulatajā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *idam* || **10** N *tvavdhīṣṭāñ* || Bh *matsyān āṇīya*, *n a°* being written as one syllable and *virāmo* being added under *nā* || N *pacati* || **11** M *a* for *ahāṇ* || N *gr̥hvayāpāratarām* || Bh *bhavān* for *tvām* || **12** N om. *darvīṇ* || N *pracalaya*, Bh *pracālayatu* || Bh *hr̥ṣṭamanāḥ* || **13** PPr *spṛkvazē*, M *syrkkāṇīṇ*. Gloss. in bh: *jibhehoja (?)cāṭeche* || Bh *pralihan* || N om. *darvīṇ* || Bh *darvīṁ ādāya tāñ* || N *samādāya* || N *tāvat* for *tāñ* || Bh *cālayitum* *ārabdaḥ* || P *prayālayitum*, N *pracalayitum* || **14** N *āradhbhā* || Bh *tāñ atha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāppena* || **15** Bh *manḍamāṇḍam* for *śanaiḥ śā°* || bbM *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalatā*, a misreading for *agalata* with following *danda* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || **16** N *manvamāno*

vā vi° || In bh gloss on bāspa°: bāpha || Bh vāppagrahaṇam || PrN spr̄eta-
dr̄ṣṭir || 17 P paśapāṇti for paśyati || N sthālyamadhye || Bh transp.:
kevalāni kṛṣṇa° || 18 N om. tato and the following words to tat (l. 19)
excl. || Bh tato cīptayat || P maśyāmīṣṇ, Bh matseyamāṇṣṇam || 19 Bh tan
na jānāmi tristanyāś ce° idam samyak kim vā || 20 N tristanyaś, Pr striṣṭa-
nyāś || 21 N madvāpr̄āyaika upakrāmāyemam || Bh madvadhāya prakramo ||
N athānyasya || NBh om. vā || 22 Bh om. sa; PPrM saṇ for sa || N
nigrāhayan, Bh gopāyan for nigūhayann || 23 N ālīmgya cuṇbanādibhiḥ ||

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1 NEh apaśyat || Bh ins. anirikṣayamāṇa iva before samāptam || 2 N
śarīrabalaṇ samikṣya masta° || Bh °rthyā...stakopari pari°. A later hand
writes śasya on the blank, where one aksara has been worn off || Pr
°sāmarthyāś tanmastakopari || 3 bhPrA paribhranya, P paribhrāṇmya,
M bhrāmya || N ca for tam; PPrBh om. tam || M ttistanīḥ hrdaye, Bh
tristaniḥrdayasya || N atāḍayat || bhPPrA kubjakaśarire pra° || 4 bh
trityāḥ stano || Bh (later hand writing on some effaced aksara) ti for 'ntaḥ ||
Bh pr̄ṣṭadeśe ca stanaśparśat kuljaḥ saralatām gataḥ; N pr̄ṣṭadeśe ca stana-
spṛśat || PPrM pr̄ṣṭapradeśāt stana°, but in Pr, h added over the line by
cop. || N kuljaḥ, PPrM kuljakasya || 5 NPPrMBh saralatām; but
Hamburg MSS. with bh || 6 PPr kubjakaś caīvēti || PPrM add kathā: 11,
Bh ekūdaśamī kathā || N suvarṇasiddhāḥsa || 7 NBh uktam for abhīhitam ||
N daivākūlatayā; Pr devā° || 8 N āpadyate || 9 tyājyo has been lost in
Bh by a hole, after which the MS. has h || Pr tyājyo for tyājyaḥ || NBh
madvākyam || Bh akurvato || 10 bhPPrM suvarṇa(Pr °rṇṇa° for °rṇṇa)
siddha(new line in bh)m anujñāya. ANBh with us, but in Bh tam and
part of nu worn off || 11 PBh nivrttah (Bh om. h) for prati° || bh
flourish before iti || N om. iti || After iti, Bh ins. dvādaśamī kathā ||
12 A samātha for samāptam || In Bh, par worn off || bhA aparīkṣākāritā ||
NBh aparīkṣitakāritvam || PM ādyāḥ ślokaḥ || 13 In the place of this
śloka N has only kudr̄ṣṭam kuparijñātam iti, Bh kudr̄ṣṭam kuparijñātam
ceti || Bh om. the rest of the text. In its place N has: samāptoyam
granthāḥ || iti śrīviṇuśarmavīf[ff]racitam paṇcākhyānam samāptam || As
to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ||
A has all the stanzas of the praśasti; I give all its readings. A kudr̄ṣṭam ||
14 A ta bhareṇa || After krtam, PPrM ins.: evaṇ kathā 77 sūktāni ca || 646 ||
A 119 for 5 || 15 bhPPr paṇcatantrāparanāparanāmakan; A with us ||
16 A °yuktām || M viṣṇu°, om. ēri || 17 M parakāraḥ || A joyeta || 18
PPrM om. all between stanzas 1 and 7 || 26 bh °prabhu° for °prabha° ||
A °candrāprabha, then an unfinished pta, then sūrvyādhāḥ ||

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1 A *kkacana* || A "bhogi for °yogi" || **2** bhA *samasti vi*° || **3** A
rohiṇī° for *manmathā*, and °viṣeṣasya || **4** bh *lakṣma*, A *lakṣmīḥ* || **7** bh
 °*mada*° for °*pada*"; A with us || **8** In the place of *siktā mayā*, bh has
 a blank filled in by corr. with *saṃprāpya bhū*, and *mi* written on the superior
 margin || **9** A *paṭ* for *saṭ* || In P, *tāni ca* and part of *grāṇ* are lost by
 a hole || **10** Pr *ganita* || M *ślokasarpaṇhyā* 3 || **11** Stanza 8 is missing
 in bhPPrM || In A this line runs thus: *caṇḍramunibhāṇacandre varṣe kārtti-*
kasitadvīṭyāyāṁ; our text gives the reading of II¹II²II³ (II²II³ °vāṇa° for
 °bāṇa°; II¹II²II³ °varṣai") || **12** II¹II²II³ om. *'dhīṣṭhito*, reading *vudhaīḥ*.
 Between *pratiṣṭhito* and *vudhaīḥ* II² ins. *traīva sāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti paṇcamam*
ākhyānakaṇam samāptāṇ || flourish || " *savvat 1468 varṣe mārggaśīrṣamāse śukla-*
pakṣe dvādaśi dine adyēha ŚrīVīramagrāme mahārājādhirājāśrīKāhnadadevarājya-
yarājye amātyā Mahāmāsalaśāpratipattau Satyapurajñātīya Vā (corrected from Josī,
 and with an *i* inserted before *vā*) *dījanārddanasya bhrāṭ Josīharadevasya vinodāya*
Śrī Gaudajñātīya Mahāmākesavasuta Mahāmāgopālena paṇcākhyānakaṇ nāma nītiśā-
straṇ līlikhe || flourish || *iti paṇcākhyānakaṇ nītiśāstraṇ samāptāṇ* || flourish ||
 " *śivam astu sarvajagatu* || " *lekhakapāṭhakayoh* *śivam* || flourish || *yāval lavaṇa-*
samudro yāvan nakṣatramāṇḍito meruḥ : *yāvac caṇḍrādityau tāvad idāṁ pustakam*
jayatu || 1 || " flourish || N: *savvat 1855 varṣe sākē 1720 pravartta-*
māne karttika Śu[Śu corr. by cop. to va]di 8 *gurau* *lipi* *śubhaṁ* : *Mahāmāgopā-*
ranivāśinā ŚrīGaudajñātīyaddave Kāśināthātmaja Harināṇḍākhyena *liṣitoyāṇ* [corr.
 by cop. to *liṣitāṇ*] *śubhaṇ* : *aparaṇ pustakam* *rkṣya* *śodhanīyāṇ* *sadā budhaīḥ* :
hīnādhikair *svaraī varṇair* *asmākaṇ dūṣaṇāṇ na hi* | 1 | *trīṇy āhūr avadānāni*
gāvāḥ *ṛthīv* *sarasavat* : *narakād uddharāṇy ete* *japavāpanadohanāt* | 2 | *svārthaṇ*
parārthaṇ *ca līkhitibyāṇ* *graṇthāḥ* || " Śrī || " ; A: *iti paṇcākhyānāṇ samāp-*
taṇ || *Sivasuṇḍareṇa līkhitāṇ* || *savvat 1574 varṣe āśovadī 9 sukre* || P: *yādṛ-*
śāṇ pustake dr̄ṣṭāṇ : *tādṛśāṇ līkhitāṇ mayā* ; *yadi* *śuddham* *āśuddham* *vā mama*
doṣo na dīyate || 3 *bhagnapṛtiśāṭigṛtvā* *baddhadṛṣṭir adhomukhaṇ* : *kaṣṭena līkhi-*
taṇ *sāstram* : *yatnena paripālayet* || 4 || *savvat 1537 varṣe prathama* *āḍāḍhavadī*
 1 *bhaume pustikā lakiṣṭāṇ* : *śubhaṇ bhavatu* || *prathame kathā* 29 || *dvitīye* 7 ||
trītye 15 || *caturthe* 12 || *paṇcāme* 12 || *evam kāraī kathā* 75 || *flourish* || *prathame*
sūktā 388 || *dvitīye* *sūktā* 84 || *trītye* *sūktā* 67 || *caturthe* *sūktā* 51 || *paṇcāme*
sūktā 56 *evam kāraī sūktā* 646 || *flourish* || *śubhaṇ bhavatu* || M: *kathā* 29 |
 7 | 15 | 12 | *evam* 75 [ep. colophon of P] *sūktā* 388 || 51 | 56 || Śrī *emcāṇ* [for
evam] 646 | Śrī || " *flourish* || Śrī || " *flourish* || " *flourish* || " || Pr has
 no colophon || Bh: *śivam astu sarvajagatas cēti* || Śrīsamghaś *ciraṇ naṇḍyāt* ||
śribhagavatibīpurā mama maniṣītaṇ || *yī(?)ya(?)rttu* || *khalāḥ vilayāṇ* *yāntu* ||

ācīrap tiṣṭatu pustam̄kam̄ ॥ 28 flourishes ॥ Muparāgakalasaparvanātha ॥ ॥ Φ:
 iti paṇicākhyānam̄ samāptam̄ iti ॥ flourish ॥ ॥ saṃvat 1661 varṣe jyeṣṭhamāse
 śuklapakṣe २ dvitiyāyām̄ titthau guruvāre śrīVikramapuramadhye liṣatam̄ idam̄
 ॥ flourish ॥ rājādhirājāśrīRāyasitthajivijayarājye ॥ flourish ॥ ॥ yādr̄śam̄ pusta-
 kam̄ dr̄ṣṭvā । tādr̄śam̄ liṣatam̄ mayā । yadi śum aśuddhaṃ vā । mama doṣo na dīyate
 ॥ १ ॥ flourish ॥ śubhaṃ bhavatuḥ ॥ ॥ kalyāṇam̄ astu ॥ ॥ flourish ॥ ॥

bh N,A,PPrM; Simpl.Bh

INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS., vol. 11, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. *Occasional* references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsaṅgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akāraṇavīśkṛtavairadāruṇād I. 275.
 *akālacaryā viṣamā ca goṣṭhī I. 280.
 akulno 'pi mūrkho 'pi I. 111. Simpl. I. 148.
 akṛtyāṇ naīva kṛtyāṇ syāt IV. 36. Simpl. IV. 40.
 akṛtyāṇ manyate kṛtyāṇ II. 148. Simpl. II. 144.
 akṛtvā pauruṣāṇ yā śrīḥ IV. 66. Simpl. III. 147; IV. 118.
 akṛpāṇ aśaṭham acapalaṇ II. 114.
 akleśād iva cintitam Simpl. HI I. 8.
 agamyāṇ yah pumān yāti Simpl. I. 370.
 agnihotraphalā vedāḥ II. 150. Simpl. II. 147.
 aghaṭitaghaṭitaṇ ghaṭayati II. 155.
 ajā iva prajā mohād I. 177. Simpl. I. 219.
 ajātamṛtamūrkhebhyo Intr. 2. Simpl. Intr. 2.
 ajādhūlir iva trastair Simpl. II. 100.
 ajām iva prajām mohād, see ajā iva.
 ajñātāvivadhāśāra^o Simpl. III. 41.
 ajñātāḥ puruṣā yaeṣa Simpl. III. 159.
 ajñānāj jñānato vāpi II. 175. Simpl. II. 169.
 ata eva nipiye 'dharo, see madhu tiṣṭhati vāci yoṣitāṇ.
 ata eva hi vāñchanti IV. 38. Simpl. IV. 42.
 *atīrṣṇā na kartavyā II. 59. Simpl. II. 73, 77.
 *atīlobho na kartavyo V. 15. Simpl. V. 22.
 atisampacayalubdhānāṇ II. 128.
 atīlābhāṣya ca rakṣaṇārthaṇ Simpl. II. 182.
 attuṇ vāñchati śambhavo Simpl. I. 159.
 atyacchenāviruddhena, see antaḥsthend^o.
 atyādaro bhaved yatra I. 408. Simpl. I. 413.
 atyucchrite mantriṇi pārthive vā^o I. 221.
 atyuktaṇe ca raudre ca, see apy utkāte.
 ṭatha kṛṇuṇ diśāḥ sarvā III. 125.
 ṭatha tasya taroḥ skandhe III. 128.
 atha ye saṃphatā vṛkṣāḥ III. 46. Simpl. III. 59.
 adeśakālajñānam anāyatikṣamāṇ III. 100.
 Simpl. III. 112.
 ṭadyaprabhṛti deham svam III. 155.
 adhāno dātukāmo 'pi Simpl. II. 102.
 adhigataparamārthaṇ panditān I. 73.
 adhīte ya idam nityāṇ Simpl. Intr. 6.
 see yo 'traślat paṭhati nityāṇ.
 adhodṛṣṭir bhavet kṛtvā, see kāmpamāṇam
 adho 'veksi.
 adhyardhād yojanāśatād, see sapādād.
 anantapāraṇ kila śabdaśāstraṇ Intr. 4,
 Simpl. Intr. 5.
 anabhiyōṇ gunānāṇ yo I. 61. Simpl. I. 73.
 anararthitvān manusyānāṇ Simpl. I. 142.
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- †*anāgataṃ yaḥ kurute sa sōbhate III.
194. Simpl. III. 164, 166.
- †anāgataṃ bhayaṃ dṛṣṭvā II. 10.
- *anāgatavatīm cintām V. 53. Simpl.
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- *anāgatavidhātā ca I. 326. Simpl. I.
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- anādiṣṭo 'pi bhūpasya Simpl. I. 88.
- anārambho manusyānām, see anārambho
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- anārambho hi kāryāṇām III. 114.
- anāvṛṣṭihale deśe Simpl. II. 53.
- anicchato 'pi duḥkhāni II. 156.
- anindyam apि nindanti Simpl. II. 156.
- aniyuktā hi sācivye, see anuyuktā hi
sācivye.
- anirvedah śriyo mūlam I. 332. Simpl.
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- anisicitair adhyavasāyabhirubhīḥ III.
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- aniṣṭah kanyakāyā yo Simpl. IV. 73
(not in HI).
- anuyuktā hi sācivye I. 219.
- anūḍhā mandire yasya Simpl. IV. 67.
- anṛtaṃ satyam ity āhuḥ Simpl. I. 186.
- anṛtaṃ sāhasram māyā I. 143. Simpl.
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- anekadoṣaduṣṭo 'pi I. 227. Simpl. I.
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- anekayuddhavijayī III. 8. Simpl. III.
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- anena sidhyati hy etan I. 324.
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- antarguḍhabhujangamāṇ I. 356. Simpl.
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- antaḥsārair akuṭilaiḥ I. 96.
- antaḥsthenāvirudhena IV. 63. Simpl.
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- antyāvasthāgato 'pi Simpl. IV. 110.
- antyāvastho 'pi budho I. 424.
- *andhakah kulyakaś caiva V. 69. Simpl.
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- †andho vā badhiro vātha V. 74. Simpl.
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- anyathā sāstragarbhinyā II. 157.
- anyapratāpam āśādyā Simpl. I. 107.
- apakāriṣu mā pāpaṇ I. 164.
- apamāṇam puraskṛtya Simpl. HI, III.
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- *aparīkṣitam na kartavyam V. 13.
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- apavādo bhaved yena I. 174.
- apasārasamāyuktam III. 110. Simpl.
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- apāyasāndarśanajām vipatīm I. 47.
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- api kāpuruṣo bhītaḥ I. 112. Simpl. I.
149.
- api kāpuruṣo mārge Simpl. V. 104, 106.
- api putrakalatrār vā Simpl. I. 857.
- api prāṇasamān iṣṭān III. 111. Simpl.
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- api brahmavadham kṛtvā Simpl. I. 275.
- api mandatvam āpanno Simpl. II. 167.
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- api sampmānasāyuktāḥ I. 115. Simpl.
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- api sthānuvad āśīnaḥ Simpl. I. 49.
- api syāt pitṛhā vairi Simpl. III. 143.
- api svalpataram kāryam Simpl. I. 98.
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- aputraśya gr̥haṇam śūnyam, see śūnyam
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- apūjito 'titir yasya IV. 5.
- apūjyā yatra pūjyante III. 173.
- apr̥ṣṭas tasya tad brūyād I. 49.
- apr̥ṣṭendpi vaktavyam III. 3. Simpl.
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- apr̄sto 'tr̄apradhānō yo Simpl. I. 32.
 apekṣitah kṣṇabalo 'pi śatruh I. 171.
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- utkṣipyā titṭibhāḥ pādā* I. 329. Simpl.
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- **uttamam pranipātēna* IV. 61. Simpl.
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- udyamena vinā rājan* Simpl. II. 132.
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- udyogināṇ puruṣasimpham upaiti lakṣmī*
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- upakāriṣu yaḥ sādhūḥ* IV. 60. Simpl.
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- upāyena jayo yādṛg* Simpl. I. 209.
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I. 207.
- upārjitaṇām arthānām* I. 2. Simpl. II.
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- uṣṇāḥ kī vittajo vrddhīm* II. 52. Simpl.
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III. 178.
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- *ekodarāḥ prthaggrīvā II. 6. Simpl. V.
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- eko 'pi ko 'pi sevyo yaḥ III. 62.
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śātāni.
- kaṇṭakasya ca bhagnasya I. 222.
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- kanakabhūṣaṇasamgrahaṇocito I. 63.
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- kapinām vasayāśvānām V. 59. Simpl.
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- ṭapotadevā suryā āśa, vol. xii, p. 49 ff.
- kamalamadhusas tyaktvā I. 290.
- kampamānam adho'vekṣṇ I. 153. Simpl.
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I. 178.
- karnavīṣṇa ca bhagnah Simpl. I. 303.
- kartavyaḥ pratidivasaṁ prasannacittaiḥ
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- kartavyam eva kartavyam I. 426.
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- kalahāntāni harmyāni V. 57. Simpl.
V. 76.
- kalpayati yena vṛttim I. 48.
- ṭkaścīt kṣudrasamācāraḥ III. 121.
- kākamāṁsaṁ tathōcchiṣṭam I. 302.
Simpl. I. 294.
- kāke śaucaṇ dyūtakāreṣu satyam I. 110.
Simpl. I. 147.
- kāce maṇir maṇau kāco Simpl. I. 77.
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- kāyah saṁnihitāpāyah II. 194. Simpl.
II. 177.
- kāraṇān mitrātām eti II. 26. Simpl. II. 31.
- kārunyam saṁvibhāgaḥ ca II. 20. Simpl.
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III. 38.
- kāryasyāpekṣayābhuktam Simpl. III. 173.
- kāryākāryam anāryair I. 234.
- kāryāny arthāvamardena I. 224.
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357. Simpl. I. 376.
- kālah saṁnihitāpāyah, see kāyah saṁ-.
- kālātikramāṇaṁ vṛtter I. 116. Simpl.
I. 154.
- kālindyāḥ pulinendranīla° I. 293.
- kāle yathāvad adhigata° I. 27.
- kālo hi sakrd abhyeti III. 117.
- kāvyaśāstravinodena II. 171.
- kāśi vivarjayec cauryam V. 38. Simpl.
V. 52.
- kim śākyam sumatimatāpi tatra II. 176.
- kim aśākyam buddhimatām I. 184.
- kim kariṣyati pāṇḍityam I. 384. Simpl.
I. 394.
- kim karoty eva pāṇḍityam, see kim
karisyati.

- †*kim krandasi nirākranda* IV. 27. *kṛtā bhikṣā rekair vitaratī* Simpl. I. 11
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kim gajena prabhinnena I. 231.
kim candanaiḥ sakarpūrais II. 45.
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kim pauruṣam rakṣati yena II. 167.
kim bhaktendśamarthena I. 72. Simpl.
 I. 97.
kim bhāṣitena guruṇā I. 322.
kirēṭamanicitreṣu Simpl. III. 150.
 †*kukṛtam kuperijñātam* V. 12. Cp.
kudṛṣṭam ku.
**kudṛṣṭam kuperijñātam* V. 1. Simpl.
 V. 1, 17. Cp. *kukṛtam ku*.
kuputro 'pi bhavet puṇḍram V. 14.
 Simpl. V. 19.
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 II. 89.
kurvanti tāvat prathamam Simpl. I.
 198.
kurvann āpi vyalikāni, see *anekadoṣa-*
duṣṭo 'pi.
kurvan hi vaitasīm vṛttim, see *kramāt*
vaitasa.
kulaṁ ca śīlaṁ ca III. 191. Simpl.
 IV. 71.
kulapatanam janagarhām I. 135. Simpl.
 I. 176.
kūṭalekhyair dhanotsargair Simpl. III.
 188.
kūrmasāṁkocam āśādyā III. 17. Simpl.
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kṛtasātām asatsu naṣṭam I. 243.
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kṛtāntavihitam karma I. 380.
- kṛtā bhikṣā rekair vitaratī* Simpl. I. 11
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kṛti kasya budhaḥ ko 'tra, see *tasyāḥ kṛte*.
kṛte pratikṛtām kuryād V. 64. Simpl.
 V. 84.
**kṛte viniścaye puṇḍram* I. 196.
kṛtyām devadvijātinām III. 55. Simpl.
 III. 65.
kṛtyākṛtyam na manyeta Simpl. I. 277.
kṛtrīmaṇa nāśam āyāti II. 25. Simpl.
 II. 30.
kṛtvā kṛtyavidas tirthair Simpl. III. 71.
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kṛtsnām āpi dharāṇi jitvā II. 108.
kṛpaṇo 'py akulino 'pi, see *virūpo 'py aku*.
kṛmaya bhasma viṣṭhā vā I. 351.
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kelīḥ pradahati majjāṇi Simpl. I. 175.
kevalaṇa vyasanasyōktam Simpl. II. 181.
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ko gṛhṇāti phāṇamāṇi I. 316.
ko 'tibhāraḥ samarīhānām I. 22. Simpl.
 II. 51, 121.
ko dhīrasya manasvināḥ II. 111. Simpl.
 II. 120.
ko papaṛasādavastūni I. 29. Simpl. I. 36.
ko 'rthān prāpya na garvito I. 109.
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ko vā tasya manasvino, see *ko dhīrasya*
mā.
koṣakṣayo na nīdrā ca Simpl. III. 128.
kuśeyam kṛmijam suvarṇam I. 70.
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kramāt vaitasavṛttis tu III. 16. Simpl.
 III. 20.
kriyādhikam vā vacanādhikam vā I. 55.
kriyāsu yuktaīr nṛpa cāracakṣuṣo I. 236.
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klesasyādgam adattvā V. 31. Simpl.
 V. 32.
kva gato mrgo na jivati I. 163.
kva sa daśarathaḥ svarge bhūtvā III. 232.

- kṣaṇikāḥ sarvasaṃskārā* I. 208.
kṣate prahārāḥ prapataṇti II. 186.
 Simpl. II. 178; HI also IV. 88.
kṣantiṭulyaṇi tapo nāsti II. 162.
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kṣiyate nōprabhogena II. 191.
**kṣudram artha patim prāpya* III. 81.
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kṣemyām sasya pradām *nityaṇi* Simpl.
 III. 85.
- khanann ākhubilāṇi sīṃhaḥ* III. 13.
 Simpl. III. 17.
- gaganam iva naṣṭatāraṇi* Simpl. V. 6.
gaccha dūram api yatra nandasi I. 430.
gajabhujaṇgamayor api, see *raviniśaka*.
gajavihaṇgamabhujaṇga, see *śasidivākā-royor*.
gaṇḍasthale madakalo, and *gaṇḍastha-lesu*, see *gallasthalesu*.
gandopāṇe suciranibhṛtaṇi, see *gallo-pāṇe*.
gatavayaśām api pumṣāṇi II. 105.
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gandhena gāvāḥ paśyanti III. 58. Simpl.
 III. 67.
gargo hi pādaśaucaḥ Simpl. IV. 47 (om.
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- gallasthalesu madavāriṣu* Simpl. I. 123.
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- gallopāṇe suciranibhṛtaṇi* I. 291.
gavāṁ arthe brāhmaṇārthe Simpl. I. 205.
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**gavāśanānām sa vacaḥ ḫṇoti* I. 417.
gātṛam saṃkucitaṇi *gatir* III. 169.
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gītaśastravino dena, see *kāvya*.
guṇavattarāpātrena Simpl. I. 287.
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guṇavān apy asaṃmantri I. 370. Simpl.
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- ṭguṇāḥ saṃkhyā parityaktas* II. 47.
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- yasya kṣetraṇ nadītire* I. 162. Simpl. I. 208.
- yasya tasya hi kāryasya* III. 200. Simpl. III. 171.
- yasya dharmavihīnāṇi* III. 88. Simpl. III. 96.
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- yasya na viṣadī viṣadāḥ* I. 80. Simpl. I. 105; II. 170.
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- yasya yasya hi kāryasya*, see *yasya tasya hi kāryasya*.

- yasya yasya hi yo bhāvas I. 53. Simpl.
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- yasya syāt sahajam vīryam Simpl. III.
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- yah satataṁ pariprcchati Simpl. V. 92
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- †yah sāyam atithim prāptam III. 187.
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- yādr̥ṣais saṁnivāsate, see yādr̥ṣaiḥ sev-
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- yā punas tristānī kanyā V. 72. Simpl.
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- yāvad askhalitam tāvat II. 187.
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- yāśāp nāmnāpi kāmaḥ syāt Simpl. IV.
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- yāsyati sajjanahastam I. 214.
- yā hutvāgnau svakam kāyam, vol. xii,
p. 48.
- yukto bandhur api priyas, see pūjyo
bandhur api priyo.
- yuddhakāle'grago yah syāt I. 36. Simpl.
I. 59.
- yudhyate 'hamkṛtiṁ kṛtvā III. 37.
Simpl. III. 45.
- ye ca prāhur durātmāno Simpl. I. 39.
- ye jātyādimahotsāhān Simpl. I. 38.
- yena kenāpy upāyena Simpl. I. 358.
- *tyena te jambukāḥ pārśve I. 309.
- yena yasya krto bhedāḥ Simpl. I. 273.
- yena śūlikṛtā haṁsāḥ II. 158.
- yena syāl laghutā loke I. 347. Simpl.
I. 353.
- yendhamkārayuktena, see yatrāhamkāra°.
- †ye nyāṣṭasā durātmānah III. 123.
- ye bhavanti mahāpasya I. 87. Simpl.
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- yeṣām syād vipulam vittam V. 25.
- ye sāmadānabhēdāḥ I. 362.
- yaśva bhṛtyagatā saṁpad I. 374.
- yogī yuñjita satatam Simpl. IV. p. 21, 13
(om. in HI).
- yo 'trātāt paṭhati prāyo Intr. 5. Simpl.
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- yo durbalo hy aṇv api yācyamāno Simpl.
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- yo 'dhitya śāstram akhilam I. 350.
- yo dhruvāni parityajya II. 143. Simpl.
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- yo na dadāti na bhūnkte, see na dadāti
yo na bhūnkte.
- yo na niḥśreyasanam jñānam I. 233.
- yo na pūjyatate garvād, see na pūjyatati yo.
- yo na prsto hitam brūte, see yah prsto na
rtam brūte.
- yo na rakṣati vitrastān III. 68. Simpl.
III. 72.
- yo na vetti guṇān yasya I. 32. Simpl.
I. 47, 350.
- yo nātmane na gurave I. 11.
- yo 'nāhūtaḥ samabhyeti Simpl. I. 87.
- yo 'balāḥ pronnatam yāti I. 194. Simpl.
I. 288, 340.
- yo mantram svāmino bhindyāt Simpl. I.
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- yo māyāñ kurute mūḍhaḥ Simpl. I. 359.
 yo 'mitrañ kurute mitrañ IV. 22. Cp.
 amitrañ kurute mitrañ.
 yo mitrañ kurute mūḍha ātmano II. 23.
 Simpl. II. 28.
 yo mitrāñ karoty atra Simpl. II. 185.
 yo mūrkhañ laulyasampannan् Simpl.
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 yo yatra nāma nivasati I. 201.
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 yo ripor āgamāñ śrutvā III. 40. Simpl.
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 *yo laulyāt kurute karma V. 54. Simpl.
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 yo 'vaśyañ pitur ācāraḥ I. 381.
 yo hi prāṇaparikṛtiḥ IV. 21. Simpl.
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 yo hy apakartum aśaktāḥ I. 102. Simpl.
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 rāṅkasya nṛpater vāpi Simpl. I. 254.
 ravinisākarayor, see bāśidivākarayor.
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 rājā gṛhṇī brāhmaṇaḥ sarvabhaṅgi I.
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 tuṣṭo 'pi.
 rājānam eva saṃśritya Simpl. I. 41.
 rājā bandhur abandhūnām Simpl. I. 346.
 rājā vyayaparo nityam Simpl. V. 61.
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- ripor aśṭādaśaitāni III. 60. Simpl.
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 iti hasati.
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- vajralepasya mūrkhasya IV. 9. Simpl. I. 260; IV. 9 [H I also, I. 201].
- vadatsu dainyan̄ śarāṇagatēṣu Simpl. III. 155.
- vadanam̄ daśanair hīnam̄ Simpl. V. 77.
- vadanena vadanti, see madhu tis̄hati.
- vadyatām̄ iti yenōktaṇ̄, see hanyatām̄ iti ye°.
- vanāni dahato vahneḥ III. 49. Simpl. III. 57.
- vane prajvalito vahnir III. 217.
- vande sarasvatīn̄ nityan̄ Simpl. H, Intr. 1 (om. I.).
- varam̄ yuktam̄ maunaṇ̄, see varam̄ maunaṇ̄ nityan̄.
- varam̄ vanam̄ varam̄ bhaikṣyam̄ Simpl. I. 280.
- varam̄ vanam̄ vyāghragajādisevitam̄ Simpl. V. 23.
- varam̄ varayate kanyā Simpl. IV. 68.
- varam̄ vibhavahinena II. 88.
- varam̄ vihāraḥ saha pannagaiḥ kṛtak I. 168.
- varam̄ kāryam̄ maunaṇ̄, see varam̄ maunaṇ̄ nityan̄.
- varam̄ garīhaṣrāvō Simpl. Introd. 3 (H 8, I 4).
- varam̄ grdhro hāmsaiḥ, ep. grdhṛākāro 'pi sevyāḥ.
- varam̄ jaladhipatāla° I. 414.
- varam̄ narakavāśo 'pi II. 168.
- varam̄ agnau pradipte tu III. 201.
- varam̄ ahimukhe krodhāviṣṭe II. 87.
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- varam̄ prāṇaparitṛyāgo II. 183.
- *varam̄ buddhir na sā vidyā V. 33. Simpl. V. 36, 39.
- varam̄ maunaṇ̄ nityan̄ na ca II. 90.
- varjayet kaulikākāraṇ̄ Simpl. IV. 11.
- varṇam̄ sitam̄ śirasi, see śvetam̄ padam̄ śirasi.
- *vardhamāno mahān̄ snehaḥ I. 1. Simpl. I. 1.
- vasen mānādhikam̄ sthānaṇ̄, see śrayen mā°.
- vasor vīryotpannām abhajata Simpl. IV. 50 [om. in H I].
- vāñmātrenāpy asatyena Simpl. HI, I. 145.
- vācyam̄ śraddhasametasya Simpl. I. 393.
- vājivāraṇalohānām̄ I. 328.
- vāñchati yad divā martyo I. 103. Simpl. I. 133.
- vāñchāvicchedanam̄ prākuḥ Simpl. II. 155.
- vāñchaīva sūcayati pūrvataram̄ II. 66. Simpl. II. 80; III. 181.
- †vātaravarṣo mahān̄ āśin III. 129.
- vātaravṛṣṭividhūtasya and vātaravṛṣṭavya-
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- vāpikūpataḍāgānām̄ III. 83. Simpl. III. 93.
- vikalam iha pūrvasukrtam̄ Simpl. V. 9.
- vikāram̄ yāti no cittam̄ Simpl. II. 110.
- vidagdhasya ca, see viṣadigdhasya.
- vidyamānā gatir yeṣām̄ Simpl. I. 320.
- vidyām̄ vittam̄ śilpaṁ tāvān Simpl. I. 398.
- vidyāvatām̄ mahecchānām̄ Simpl. I. 37.
- vidvatvam̄ ca nyatvam̄ ca Simpl. II. 52.
- vidvadbhiḥ sukrādām̄ atra Simpl. II. 111.
- vidvān̄ ḷjur abhigamyo I. 403.
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- vinḍy py arthaḥ dhīraḥ sprśati II. 121.
- vipulamater api naśyati V. 5. Simpl. V. 5.
- virasa iti hasati na janaḥ V. 7. Simpl. V. 10.
- virūpo 'py akulino 'pi II. 141. Simpl. II. 135.
- vilocanānām̄ vikacotpatalvisām̄ II. 13.
- vivāde dr̄ṣyate pattram̄ I. 391. Simpl. I. 403.
- vivāde 'nvisyate, see vivāde dr̄ṣyate.
- viśeṣat̄ paripūrṇasya Simpl. I. 326.
- viśrambhād yasya yo martyum Simpl. I. 274.

- viśvasanti na kasyāpi Simpl. HI, IV.
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 ca bhagnasya.
 viśamasthasvāduphala° I. 188. Simpl.
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 227.
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 vṛttim apy āśritaḥ śatruṇ Simpl. III.
 125.
 vaikalyam dharanīpātāṇ I. 136. Simpl.
 I. 177.
 vaidyavividvajjanāmātyā and vaidyasām-
 vat sarāmātyā, see vaidyasāmvat sarā-
 cāryāḥ.
 vaidyasāmvat sarācāryāḥ III. 61. Simpl.
 III. 70.
 vairāggīharaṇāṇ, see daurbhāgīyā-
 tanāṇ.
 vairiṇā na hi saṃdadhyāt, see śatruṇā
 na hi.
 vyakto 'pi vāsare satyāṇ II. 76. Simpl.
 II. 92.
 vyañjanāṇ hanti vai pūrvāṇ III.
 186.
 vyañjanais tu samutpannaiḥ III. 184.
 vyathayanti param oeto Simpl. II. 95.
 *vyapadeśena mahatāṇ III. 72. Simpl.
 III. 82, 90.
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 'pi sī, see vyapadeśena mahatāṇ.
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 vyasanāṇ prāpya yo mohāt Simpl. II.
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 vyasaneṣ api sarveṣu II. 5. Simpl.
 II. 6.
 vyākīrṇakesarakaṛalamukhā I. 149.
- *vyāghravānarasarpāṇāṁ I. 247.
 vyādhitena saśokena V. 8. Simpl. V.
 11.
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- śaktam bhaktāṇ kuṭināṇ ca I. 345.
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- śaktivākalyanamrasya I. 81. Simpl.
 I. 106.
- śakteṇāpi sadā narendra vidusā III.
 208. Simpl. III. 172.
- śaṅkeyāṇi kartum idam alpam III. 225.
 śāṅkanīyā hi sarvatra Simpl. II. 90.
- śatabuddhiḥ kytonnāmāḥ, see śatabud-
 dhīḥ śirahsthō 'yāṇ.
- *śatabuddhiḥ śirahsthō 'yāṇ V. 34, 36.
 Simpl. V. 45, 50.
- śatam eko 'pi saṇḍhatte I. 188. Simpl.
 I. 229; II. 14.
- *śatravo 'pi hitāyaīva III. 170.
- śatruṇ vāñchāvighātāya Simpl. III. 142.
 śatruṇā na hi saṃdadhyāt II. 24.
 Simpl. III. 24; II. 29.
- śatrubhir ye�ayec chātrum Simpl. IV.
 17.
- śatrum utpāṭayet prājñas IV. 16.
 Simpl. IV. 18.
- śatrum unmūlayet prājñas, see śatrum
 utpāṭayet prā.
- śatruṇūpāṇi mītrāṇi I. 167.
- śatroḥ palāyane chidram III. 113.
 Simpl. III. 123.
- śatroḥ pracalane, see śatroḥ palāyane.
- śatror ākramand and śatror ākramam,
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- śatror ucchedanārthaya Simpl. III.
 183.
- *śatror bālam avijñāya I. 315. Simpl.
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- śatror vikramam, see śatror bālam avi-
 jñāya.
- śatroḥ śriyāṇ sadotthāyī Simpl. III.
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- śanaiḥ śanair dadāty eṣa Simpl. III.
 134.
 śanaiḥ śanaiḥ prabhaktavyam II. 63.
 Simpl. II. 76.
 śanaiḥ śanaiḥ ca yo rāṣṭram I. 176.
 Simpl. I. 215.
 śapathaiḥ sañkhitasyāpi II. 32. Simpl.
 II. 35 (H1, also I. 113).
 śapathaiḥ sañkhitasyāpi, see śa° sañ-
 hitasyāpi.
 śamopayāḥ sakopasya III. 22. Simpl.
 III. 28.
 śambarasya ca yā māyā Simpl. I. 183.
 śarajjyotnāhate dūram V. 89. Simpl.
 V. 53.
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 śaśīdivākarayor grahapiḍanam II. 15.
 śastrair hatā na hi hatā III. 220.
 Simpl. III. 179.
 śastrair hatās tu ripavo, see śastrair
 hatā na hi hatā.
 śāṭhyena mitram kapaṭena dharmam I.
 373.
 śāstrāṇy adhītyāpi bhavanti II. 110.
 †śīthilau ca subaddhau ca II. 142, 149.
 Simpl. II. 186, 145, 146.
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 śirasā vidhṛtā nityam Simpl. I. 82.
 śīghrakṛtye, see śīghrakṛtyeṣu.
 śīghrakṛtyeṣu kāryeṣu III. 199. Simpl.
 III. 170.
 †śītavāṭātapasahāḥ III. 156.
 śītātapādīkaṣṭāni Simpl. I. 270.
 śīlām śaucam kṣeṭantir V. 2. Simpl. V. 2.
 śucayo hitakārīno vinitāḥ I. 435.
 śuddhaiḥ snigdhaɪ, see bhāvasnidhār
 upakṛtam api.
 śubham vā yadi vā pāpam I. 104. Simpl.
 I. 134, 239.
 śuṣkasya kīṭakhātasya, see kubjasya
 kīṭa°.
 śudro vā yadi vānyo'pi I. 127. Simpl.
 I. 167.
 śūnyam āputrasya gṛham II. 80.
- śūraś ca kṛtavidyāś ca, see śūro 'si kṛta-
 vidyo 'si.
 śūraḥ surūpaḥ subhagaś ca vāgmi V. 17.
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 śūrāś ca kṛtavidyāś ca II. 119.
 *śūro 'si kṛtavidyo 'si IV. 34, 39.
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 †śr̄notv avahitaḥ kānto III. 135.
 śete saha śayānena Simpl. II. 126.
 śokāratibhayatrāṇam II. 195. Simpl.
 II. 179.
 śaucāvaśiṣṭayāpy asti Simpl. II. 101.
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 *śravyam vākyam hi vṛddhānām I. 343.
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 śrutvā sāṇgrāmikīm vārttām Simpl. I.
 91.
 †śrutiśāvām bhairavam śabdām I. 83.
 śrūyatām dharmasarvavām Simpl. III.
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 *śrūyate hi kapotena III. 120.
 śreyah puṣpaphalaṁ vṛkṣād III. 91.
 Simpl. III. 99.
 śreṣṭhebhyaḥ sadṛṣebhyaś ca III. 189.
 ślāghyaḥ sa eko bhuvi II. 166.
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 śvānakurkuṭacāṇḍālāḥ III. 105. Simpl.
 III. 115.
 śvetam padam śirasi yat III. 168.
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- śatkarṇo bhidyate mantraś Simpl. I. 99.
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 I. 168.
 ṣaḍ imān puruṣo jahyād III. 64. Simpl.
 III. 74.
- samrohatīṣṇuṇā viddham, see rohati sāya-
 kaviddham.
 †sañhatās tu harantime II. 7. Cp.
 jālām ādāya gacchanti.
 sakalārthaśtrasāraṇam Introd. I. Simpl.
 Introd. 1 (H 4, om. I).

- sakṛj jalpanti rājānah I. 379.
 sakṛt kandukapātam hi II. 132. Simpl.
 II. 140.
 sakṛd api dṛṣṭvā puruṣam II. 65. Simpl.
 II. 79.
 sakṛd uktam na gṛhṇati Simpl. II.
 165.
 sakṛd duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
 sakṛd duṣṭam apīṣṭam yah, see sakṛd
 duṣṭam ca yo mitram.
 sakhyam sātpadīnam bho II. 36. Simpl.
 II. 43.
 †sa gaṭvāṅgārakarmāntam III. 144.
 samkṣepāt kathyate dharmo III. 93.
 Simpl. III. 102.
 samgaṭāni subaddhāni II. 197.
 samgrāme praharaṇasamkate II. 129.
 samghātavān yathā venur, see sampā-
 tavān ya°.
 sa ca nyāpatis te sacivās III. 234.
 samcarantīha pāpāni Simpl. IV. 64.
 satām vacanam ādiṣṭam Simpl. IV. 104,
 105.
 satām matim atikramya I. 232.
 satkṛtās ca kṛtarthās ca Simpl. III.
 158.
 satpātrām mahatī śraddhā II. 58.
 Simpl. II. 72.
 satyadharmavikīnena, see dharmasatya°.
 satyam dhane na mama nāśagat II.
 192.
 satyam parityajati V. 28. Simpl. V. 27.
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-
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ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजन्वा॑ 50, 12, विद्यान् 69, 3, °न्तर्वेश्विका॑ 180, 2, धनकामं 181, 2 (see variants), कुच्चका॑ 289, 3.

4, 14 read °*प्रकरेरू; see variants.

6, 33 „ भवति for भवषि.

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. चास्यामि । इति मुल्कापयित्वा.

83, 22 „ स दूरम्; see variants.

87, 14 „ with bh and with the Ψ-class °समेति; cp. text. simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःकांतौ).

90, 13 „ श्वेष्माश्चू.

91, 5 add hyphen at the end of the line.

112, 22 add in margin: upa.

132, 16 read *प्रत्याचितो.

163, 15 „ अनिच्छितो.

175, 17 „ तत्प्रभविण.

211, 22 „ सल्लो ? See vol. xii, p. 32.

225, 30 „ श्रीमत्.

227, 30 „ दग्धा॒.

229, 9 „ प्रोच्छुमिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read °मोक्षकर्मणि ? See variants.

265, 22 „ with Prof. Hultzsch भ्रमन् स्था॑ and परिभ्रमच्छक्ति॑; see variants.

270, 4 „ °सहस्रदुषी॑.

283, 23 „ विगातिविगं; see vol. xii, p. 35.

In the glossary add: कणीप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultzsch informs me that this is the same as Hindi and Marāthī कोतवाल.—मुल्कापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविकर, 290, 11=रविवार 'Sunday'.—P. 293, first column, read तु—S. v. †बूट read in the parenthesis बोडिय.—For *चतुर्जीतक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwari Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmani*, भूमिकाएङ्गि, तिर्यक्काएङ्गि, stanza 404 with commentary; for स्थगिका, to Siddhicandra's commentary on Kādambarī, p. 127 (Nirnaya Sāgara Press). स्थगी or स्थगिका means 'a basket in which areca-nuts are kept'.

VOL. XII.

Page 15, *sub* 25², add :

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Ulwar* MS. (U). I received them when I had already given up all hope for them.¹ Both of them belong to the mixed MSS., based on Pūrnabhadrā's text.

Rgh (Stein's Catalogue 81; see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42, 5 पुच्चकलचनाशामी. Though on the whole this MS. agrees with Pūrnabhadrā, the beginning of its Kathāmukha with the three opening stanzas of the Hamburg MS. H has been supplied from the *textus simplicior*. This text is extremely faulty, shares almost all the blunders of bhΨ, but has been corrected in some places (e.g. 6, 31 किसुपमीयते गवेद्रः, metrically wrong; 6, 33 कि क्रियतामपि, a miscorrection of the blunder of our leading MSS.; 9, 3 द्विष्पदो द्विष्परो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has the same gap as our other MSS.; but this gap goes only to the words स्तामी पिंगलक (*sic*), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the *textus simplicior*, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

¹ See my critical edition of the *Tantrākhyāyika*, p. vi.

omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चाणामपि वृत्तांतः; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: अपरं चास्तत्खामी पिंगलकी (sic) महति व्यसने वर्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c.

p. 20. *Sub* 25^e add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pamcamyām dvitiyavāsare | śrīmattapāgacche kamalakalaśākhyām ācāryaśrinārmadācāryena likhitam idam pustakam | ganibhojasāgaravācanārthamḥ (!) || . . . gramthāgram 1380. A mere abstract from Pūrnabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.

p. 35, l. 4 Dharmavijaya Sūri explains यासं as a gerund in 'अम्. Delete my sentence referring to यास.

p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See variants.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kathāmukha* and *tantra 1* only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrnabhadra corrected in many places. Worthless.

p. 63, l. 1 read: *pañcāśityadhiķam*.

p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Śāntinātha Mahākāvya, Yashovijaya Jaina Granthamāla 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.

p. 88, variants on p. 11, l. 5, insert 7 after *nimda* !!.

p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtam* (I *naram*).'

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